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"LAUNCH OUT INTO THE DEEP"

HAVE we not here a diagnosis of many a spiritual ill, and also a clear hint as to its cure? Is it not safe to say of the vast majority of professed followers of Christ that they have been fishing in shallow waters? They have hugged the shore. They have begun, but only begun. They have given a little, but not enough to hurt. They have taken no leaps into the dark. They have followed the Master at a distance, but have called a halt when he has led them out of sight of the familiar landmarks. In faith they have let the prow of their ship face the open sea, but have seen to it that they had an anchor, and plenty of rope, to the windward. They have talked eloquently of duty, but dextrously defined it in terms of personal taste and pleasure. There is the trouble, fishing in the shallows of life. In finding the trouble we have hit on the remedy. It is found in the words of Jesus to those same disciples that very night of failure, "Launch out into the deep."

Such is the word for the individual. Such is the word, no less, for the church of today. Whatever may or may not be true of the charges made so glibly against the church, I am confident that, compared with the life it might live, the influence it might exert, the majestic work it might do, it has been moving around and around in the shallows. It has at its command fabulous stores of treasure and energy, but at times the church presents the spectacle of a great organization employing, and apparently exhausting, its energies in keeping itself going; of a splendid army spending the years in camp practice rather than in the hard work of campaigning on the frontier; or, to keep more nearly to the figure of our text, of a boat whose crew spends the hours of the day and night in cleansing and winding the nets, in caulking, scrubbing and polishing the boat, in caring, with infinite detail, for the efficiency of rope and sail. This is the reason, if I mistake not, for the difficulty in which the church often finds itself. Men are tired of the shallow waters. They do not see in all this energy put into simple self-preservation, anything like a man's work to do. It is often easier to do a great and difficult thing well than to do well with a small and simple one. Therefore, I am convinced that the church, if it is to have a reason to live, must hazard great adventures.

Here we have the psychology and the rationale of the Congregational World Movement with its proposed \$50,000,000 Drive inaugurated by the National Council. That august, epic decision discloses the instinctive recognition that the denomination has all too long been poling about in the shallows and that now, for its very life, it must LAUNCH OUT INTO THE DEEP.

—F. N. W.

THE PASTORS' SECTION

THE PASTOR'S JOY

By Charles H. Richards, D.D.

AFTER all, there is no greater joy than that of a pastorate. Theodore Roosevelt said that the minister's calling was higher than any other. He might have added that it was the most satisfying.

Of course it has its trials and drawbacks. But what calling has not? It ought to be more generously supported by the people, and it will be if we succeed in our great Forward Movement Drive. But the hardships are cheerfully borne, and the difficulties are conquered by tact and energy and skill. As the Master "for the joy that was set before him endured the cross," so his heralds willingly bear their trials and find a deep satisfaction in their work. This ought to count with young men when deciding on the choice of a profession. If they are looking for a happy life as well as one of achievement they can find it here.

There is, first, the Joy of Being at the Head of a Big Family of men, women and children in the household of faith. They are of all sorts (or ought to be), high and low, rich and poor, learned and ignorant. The pastor is the sympathetic friend of each, the counselor, the guide. The joys and sorrows of all he shares. He is looked up to as the Greatheart of the band to whom all problems may be brought, who will have a personal interest in the welfare of each.

Then there is the Joy of Being Big Brother to a host of young people. It is no longer necessary for the minister to be a white-chokered saint, so solemn and dignified as to scare the boys and girls away. He is their comrade, their companion, their genial yokefellow in the service of the Master. If he is a good tennis player, the best skater, the finest ball player in the group, so much the better. But this is only to enable him to command the sympathy and enlist the confidence of the young. To share the life of the Boy Scouts in their summer outing; to go on a hike with the Camp Fire Girls to name the birds, trees and flowers; to see a young fellow through a critical period by friendly counsel; to bring comfort and help to young hearts stricken by sorrow; to enable eager young minds, perplexed over doctrinal statements, to see clearly the fundamental truths; this gives peculiar joy.

Perhaps the Joy of Preaching comes next. The pulpit is the pastor's throne of power. If he is well equipped for this work, knows how to search for truth, and how to tell it forth effectively, his work may be most fruitful and delightful. His preaching must have a wide range, that it may not become monotonous either for himself or his people. He must keep out of the rut. The more familiar he is with history, philosophy, poetry, economics, sociology, and literature the better, provided he uses them only to give wings to his arrows and does not let them hinder his real message. He must know how to use the Bible so that people will find it an exhaustless well of unfailing refreshment. He should avoid fads in theology or sociology. It is his part to know clearly the great fundamental truths of life, and see how they are to be applied to every-day conduct as well as to the problems of civic and social life. This is fascinating work. There may be infinite variety in it.

Then there is the Joy of Ingathering. The true pastor realizes that he is a recruiting officer. His mission is to make disciples, enlist them in the school of Christ, and show them how to win other disciples. He is to "do the work of an evangelist," not send for one once in four or five years. He is to convince men and women that the Gospel is really good news, make them want it, make them eager to spread it. He is to make them realize that Christ is really the Light of Life, that his way of living is the only safe and successful way, that he is the world's true Leader, and that he is the Saviour of society and of the world as well as of themselves. Then they will gladly acknowledge themselves as his followers. They will enter his church naturally and joyfully to throw the whole force of their lives into the work of getting all life, civic and social as well as individual, brought under the mastery of Christ. There is joy in this work of enlistment. One young minister says, "I have received forty new members this fall; I've set my mark at fifty for next time." There was a gleam of joy in his eye when he said it.

Then there is the Joy of Leadership of an organized force to make tremendously effective the impact of the church upon the entire life of the community. The church ought to make a better town, a better state, a better nation, and a better world. To do this it must not only try to make better men and women of its own members, but it must touch the life of the community at every point. It must concern itself with everything that tends to weaken and degrade or that helps to ennoble and strengthen the people. Better housing of the poor, better sanitation, better schools, better recreations, better libraries and playgrounds, better streets, are to be included in the program of the church. It must organize all its work for the incorporation of Christian ideals in every part of the community life. It must make everybody feel its genuine friendliness, sympathy, fraternity. Its relief work, its school for religious education, its Boy Scouts and Camp Fire Girls, its Forum for discussion of public questions, its provisions for athletics and recreation, its outreaching effort to right the wrongs of society, must all contribute to this end. To be a leader in this organized work is wonderfully to enlarge one's life.

Last of all, there is the Joy of Making Things Go. A church is a business organization with a special work to accomplish. The pastor is the head of this business. He must make it a "going concern." Like the manager or superintendent of a factory or commercial house he must make it pay dividends. As the head of one of the most important institutions in the world, it is up to him to see to it that his institution actually does the work for which it was organized. One of the most successful pastors in the country was called by his people "the business manager," which was an accurate description. He was a fine preacher as well.

All these features of a pastor's activity are of great importance. Not one of them can safely be neglected. But he must remember that he is the "head of the concern," and he must make sure that every department of the church life is kept up to the highest degree of efficiency, and that all of them are working together to ensure a steady and growing success. He must think every problem through. He must plan each needed advance. He must steer his perplexed and discouraged workers through many perilous rapids. In short, he must make things go.

Of course in carrying out his plan he will enlist the active co-operation of all his people. The ablest business talent and the finest social gifts in his congregation are to be yoked up with him in this task. His church will be a hive of busy workers. "All are at it; always at it," will be the motto. But he will hold them all to a common plan, so that there may be no scattering of

forces in haphazard work. It is the pastor's task to unify the work, and keep everything moving harmoniously forward.

More ministers find difficulty at this point than at any other. They take too partial a view. They fail to regard themselves as executives of a great business. Their salaries fall short and the church is in debt because they do not make sure of a sound and thoroughgoing financial method in the church. The church life languishes because they are so busy on a single department that they forget the whole. The Every Member Canvass fails because they are too timid to push it. The benevolent offerings fall short because they are ignorant or indifferent about it. Result: discouragement and short pastorates. These same men could transform their work and make it a delight by remembering that they are executive officers of the "King's business" and must make every department contribute toward its success.

For these reasons we may claim that the pastorate is a delightful vocation for those who are fitted for its work. In spite of the handicap of too meagre salaries, so that, as Billy Sunday says, "a prize-fighter can earn more in fifteen minutes than a preacher in fifteen years," there is a peculiar satisfaction in the ministry. Consecration to unselfish service brings its own reward.



THE PHILOSOPHY OF A CROWD

By Mr. W. H. Richardson, Jersey City, N. J.

THE philosophy of a crowd is very curious. What gets a crowd together? What holds it? We do not spend much time in analyzing the reasons for the gathering, out of the air apparently, of a large audience to see a couple of collided automobiles pried apart and the mangled victims extricated from the wreckage, nor why another multitude assembles and sits and yells for hours at an amateur sparring exhibition where knockouts are prone to happen quite frequently. We simply know that people are built that way.

In these days a church crowd is something of a curiosity to some people. By a church crowd I mean a bunch of such folks as will fill it, so that were the building some other kind of a building, they would bulletin board it with a "S. R. O." sign. It is not an uncommon thing to see a crowd at the First Congregational Church of Jersey City, but it is a subject of comment by the sojourner, and by some Jersey citizens, too, for the Protestant section of the town is not what you would call churchgoing. Those of us whose earlier life was spent in an acquaintanceship with a countryside where churchgoing was really the fashionable thing, can appreciate the two situations.

It has seemed to the writer that many of the crowd attracted to an evening church meeting are actuated at first by reasons of curiosity. The regular membership of a church—our own church, to be specific—would hardly fill it to repletion, so that many not accustomed to attend regularly, transients, or whatever they may be called, come. In the present parish bounds of the First Church are many new apartment houses. Since the church was first occupied by Congregationalists the population has multiplied many times. The seating capacity of the Protestant churches, taken as a whole, has sadly lagged in its multiplication.

The population is of a fleeting, flitting character. It has been a trifle nearer stabilization the past few months because people only move now when they are dispossessed. But the fact remains that too few people here have had a church home like we used to have back there in the hills, to which generation after generation of our folks belonged. Does the average person realize how many thousands of city youngsters there are who never saw a real country churchyard, with its maples and elms and evergreens, and whose hearts can

never throb with the sentiment of home coming that the sight of one's own home church awakens?

In a sense, churchgoing there was a sort of social, ceremonial thing, besides being a worshipful one; and from this perspective it was a wonderful thing to have been ministered to by a man who had served one congregation for fifty-five years and only that one in all his life. These matters are not personal altogether; they are useful illustrations when one is trying to differentiate the country church from the city church ideal.

A very nice thing about our city church crowd is that it has a good many people in it who are not so long from the country that, thank God, they have outgrown the church habit. They have not absorbed the Sunday night "sacred concert;" they are not connoisseurs in "movie" shows; even if they are not church members they attend services to fill in the hiatus between Saturday night and Monday morning.

Now we come to our First Congregational Church of Jersey City and see the crowd there. There is nothing spectacular about the building, either externally or internally. But "back of the beyond" there is a reason, and as I see it, it is the "drag" of a capable ministry. It is such a familiar thing in industrial life to see the world slackening up in productive effort; to see the scramble of much of mankind to get on a fat payroll, with no thought of service, but I have never seen the pastor of this church in a moment of relaxation.

The commonplace necessities of life, like flour or sugar or meat, we accept as a matter of course. When sugar goes up to twenty cents a pound, it gets its name in the public print, to be sure, but it is not usual for us to philosophize upon the millions of dollars involved in the organized and co-ordinate effort to get a measly little three-and-a-half-pound bag of flour on our pantry shelf or to load our teaspoon with granulated sugar for the morning cup of coffee.

In our measure we apply the same thought to our church life here. Just the other evening the pastor preached a sermon on "The Scientific Aspect of Conversing with the Dead." To take up a theme like that and crystallize the psychical researches of a generation in forty minutes is no mean job. The neighborhood turned out to hear about it because they were curious to hear, and, on the side, they anticipated that it would be rather well done.

Then we have good music at First Congregational Church. The community taste in music is high, and there is no disappointment. It does not just happen that the notable recitals are given with such precision and in such exquisite terms. The music has been carefully planned, cultivated and rehearsed, and we of the big crowd sit in our pews and feast upon the finished production.

During the Advent season, the pastor presented on several Wednesday nights lectures which he illustrated by stereopticon reproductions of masterpieces of sacred art, pictures of the Holy Land. On New Year's Eve, a service lasting from eight until twelve, involving a musical program rendered by the Gloria Trumpeters and the Metropolitan Quartette, brought the same typically interested multitudes. We could find no fault with the people who went to the "movies," or the clubs to see the old year out. We could not have accommodated with comfort another single one.

There is really no secret, after all, about getting a big crowd to go to church. It is a matter of salesmanship, of personal faith in the honor of the cause you are representing. People will beat a path to your door in the woods if you sell mouse-traps, only, as Emerson suggests, they must be good mouse-traps.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

SELLING THE GOSPEL

By Ernest Bourner Allen, D. D., Pastor Pilgrim Congregational Church, Oak Park, Illinois, and Member of the Commission on Evangelism.

MEN who make good in business today must be able to sell their goods or their program. Extending the Gospel of Jesus Christ is in part a selling proposition. It is not so much an auction, where a mass appeal is made, but an individual proposition where one man talks with another. Henry Ward Beecher said after years of experience that the best congregation he knew anything about was that in which one man was the preacher and *one man the audience!* Jesus Christ thought it worth while to give the major part of his time and personality to twelve men. Bruce says that "the training of the Twelve" was "a landmark in the gospel history."

The group trained by Jesus consisted of obscure men. They had much to learn. They were "crude Christians." They frequently "fumbled the ball" while learning to "play the game." They sacrificed everything worldly in their loyalty to Jesus Christ and only one of them was "yellow." Any ordinary, obscure man today can qualify for personal service for Jesus Christ if he is willing to do so. Every man with any special ability or training is peculiarly responsible for the task of reaching others.

Men ought to give themselves to the *highest* service. Why put our work for Christ upon a *money* basis alone? Why engage in magnificent "drives" to raise money and not set ourselves to share in the task of reaching men with the challenging call of Christ? A great denomination has discovered and methodically reports, that when appeals for money are put up to its constituency the number of additions to the churches decreases. This is because energy devoted to one task cannot be used at the same time with the same force for another. Above all seasons of the year, Easter is the time for the *spiritual* drive! Great material tasks can be put over when great spiritual energies have been met. The church will inevitably rise to support many causes if spiritual bills have been paid.

Therefore, there ought to be a group of devoted laymen and laywomen in every church who will band themselves together, without particular public announcement, if any, for the sole and supreme purpose of making appeal to those who are not church members, those who are not Christians. Any devoted layman in any church can start the matter. Every pastor will co-operate. It will be better if the layman takes the initiative. Every church of 400 members and beyond, and many with less members, ought to furnish twelve people who will give prayerful, constant, devoted, definitely-directed service for Christ during the Lenten period *at least*.

Oh, layman, Oh laywoman, will you not initiate this definite personal service for Christ in your church? There are more than 30,000,000 people in the United States who have no church affiliation! There is no religious incentive in their lives big enough to lead them to do it. They are not productive factors in the work of Christ's Kingdom. How shall they be won? How set to work? Can you interest them in the religion and program of Jesus?

The PILGRIM MEMORIAL FUND

\$8,000,000—To Provide for the Veterans of our Ministry

IMPORTANT CHANGES

By W. W. Scudder, D.D.

I. The Fund

DO you notice the change in the figure? All through 1919 the standard has been \$5,000,000. Now that is assured. We will run up the new pennant ordered by the National Council at Grand Rapids and call for the full eight millions. Forecasts are not always safe, but it is hoped that before April first, the Pilgrim Fund will have reached seven millions, leaving the last million to be covered by the Congregational World Movement plans. What is our justification for such hopes? It lies in the fact that if the states now simply complete their quotas and go over the top, which they will doubtless all do, we shall have the seven millions pledged. If they continue to overrun their quotas, as so many have done, we shall run past the seven million mark.

II. The Secretary

Dr. H. F. Swartz, who has led the Pilgrim Memorial Fund forces with such brilliant success, has resigned the Secretaryship of that Fund to take charge of the Congregational World Movement Campaign. The outgoing Secretary bears this testimonial to the incoming successor:

"In electing the Rev. Lewis T. Reed, D.D., pastor of the Flatbush Congregational Church, Brooklyn, N. Y., to the Executive Secretaryship of the Pilgrim Memorial Fund Commission, the Commission has made a very strong and happy selection of a leader who will take hold of this great enterprise, not only to complete the canvass for the Fund, but also to develop the entire business which rests upon the Fund as a foundation. The work promises to be second to nothing in the denomination in its permanent value and in its wide outlook.

"Dr. Reed's fitness for the work is noteworthy. He possesses to an unusual degree, the confidence and affection of our whole group of ministers. He has had a typical ministerial experience, being familiar with the burdens of the small pastorate and with the large opportunity and heavy labors of a great pastorate. He has been uniformly successful in the organization of his parishes, showing constant and steady administrative ability and shrewd business sense. It is believed that this combination of pastoral experience will make him thoroughly sympathetic and capable as a responsible officer in charge of the denomination's plan for the care of the minister and of his family. At the request of his church, Dr. Reed has not resigned the pastorate, but at the end of six months will decide whether to continue permanently with the Fund or return to the pastorate.

"Dr. Reed has also been elected as the Corresponding Secretary of the Annuity Fund for Congregational Ministers. The Pilgrim Memorial Fund and the Annuity Fund are so closely related that the two offices constitute, in fact, a unit of responsibility."

III. The Teams

The campaigns in the Eastern and Central States are approaching completion and the teams are breaking new ground. Rev. W. S. Beard, after a phenomenally successful campaign that put Connecticut past the million mark, is leading the Pilgrim Fund forces in the Northwest, in the states of Oregon, Washington and Idaho. Dr. H. H. Kelsey is in charge of California, Nevada, Arizona and New Mexico and will have the help of Dr. W. E. Barton and Dr. D. J. Cowling for several weeks. Dr. F. L. Hayes, with his steady persistence and skill, is operating with his force of helpers, in the states of the Southeast.

THE AMERICAN MISSIONARY ASSOCIATION

We are greatly gratified with the upward movement in the financial showing of our good treasurer as set forth on our last page and to which we call attention. Let us hope that this good showing is but the augury of an enlarged sense of responsibility on the part of our Christian people for the neediest peoples in our beloved country, and a pledge also of greater things for our most rewarding missionary service in their behalf.



The first and most important need of the American Missionary Association is as always money for salaries and general expense about \$40,000 of which is provided in part by pledges from women's local societies through State Unions. Nothing should be attempted which will in any way interfere with securing such funds, but a real financial aid is met through the barrels sent by women's societies to pastors with growing families and salaries inadequate to meet increasing cost, and to the schools, which find it difficult to keep replenished household supplies, necessary for maintaining decency and comfort in boarding schools and Teachers' homes.

Especially urgent is the call this year for "barrels, more barrels, most barrels!" After three years of barrel drought, a flood of barrels will be eagerly welcomed by Principals and Matrons, and the contents made to yield returns which the donors could never estimate.

These are the extra gifts which put the crowning touch to the money pledged for general support.



All Mission Study Classes using this year's text book "Christian Americanization" by Rev. Chas. A. Brooks need the Congregational Supplement which tells of the work of the denomination, along Americanization lines—price twenty cents. We need to know what we are doing that we may better plan for larger things in the future. *Write to Room 825, 287 Fourth Avenue, New York, enclosing twenty cents for your copy.*



Rev. S. Hall Young, D.D., author of "Adventures in Alaska," and for many years a missionary there, in a survey of missions in that territory, testifies to the work of the A. M. A. at Cape Prince of Wales, on Bering Strait. We quote: "About 1890 the Congregationalists founded a mission at the large Eskimo village at the Point of Cape Prince of Wales on Bering Strait. This mission continues and, with its large herds of reindeer to provide a comfortable living for the people, its government schools to instruct them, and especially the religious teaching of faithful missionaries, has transformed this wind swept, bleak village into a model Christian community. During a trip to the Eskimo villages on opposite sides of Bering Strait I could not but contrast the filthy, degraded, lost, hopeless and dying Eskimo of East Cape, in Siberia (for whom no Christian work has ever been done) with the well kept houses, bright faces and cleanly Christian deportment of their brothers and sisters only forty miles distant at Cape Prince of Wales.



PRACTICAL EDUCATION FOR A BELATED PEOPLE

A race of several millions beginning with nothing, and in the elemental stage of life. Thrown upon their own resources, they have no resources. In material and mental poverty, they can manage to exist, to keep life in the body, and not much more. Living mostly in rural localities, untaught, they need everything, but nothing more than education.

ELEMENTARY SCHOOLS

The children and youth must be taught to read and if possible to read understandingly. This means simple language studies. Their welfare demands at least the primary lessons in arithmetic. Their vision of the world needs extension. They must have the primary teaching of geography. They should be taught to write intelligibly, and if possible intelligently; with this the primary laws of hygiene, the proper care of the body, and the right meaning of home life; also a stress upon primary ethics in the way of duties toward God and man. This is practical education. A large percentage get little and will get little beyond this. They stay and will stay on the lower levels of life. This is true of every race. Education of this sort in the South for half a century since Emancipation is a need that has been met but partially. So far as it has been met and such as it is, it has been putting its own value into the life of those who get no more than this. A greater percentage do not get even this. Several thousand more elementary schools would be more practical.

SECONDARY SCHOOLS

In the course of the half century, thousands of youth from these millions have learned in this elementary stage to aspire. They wish to rise and propose to climb. Their minds and hearts have been quickened sufficiently to wish for more than elementary knowledge, and so we come to secondary schools of certain grades. We can rightly say that the ordinary curriculum of secondary schools with the attendant industries for boys and girls has justified its practicality. The degree of practicality, however, depends upon the teacher even more than upon the subjects that are taught. The lack in secondary schools is not in the course of studies. Nothing compensates for half trained teachers. Real teachers are born—not made. Many however do inspire more active minds with a desire for an education which is yet higher, and so those who prove to be climbers of the different rungs of the ladder reach the upper rounds—the higher institutions.

HIGHER INSTITUTIONS

The aim of these higher institutions is to develop all the powers of the exceptional youth of which they are capable. Not all are equally capable in any race but here is the chance for those who can attain, to make the most of themselves, and the studies which teach these students to think accurately, to reason closely and consecutively, and to follow their problems through step by step to the inevitable and only correct conclusion are practical for they up-build the mind. If to master the science of a language which makes his own richer and which brings him wider visions of other civilizations, of other lands and acquaints him with the thinking of the great of other ages is of value, then this is practical.

These students are not in the higher institutions merely to learn what is obvious, they are there to master that which is difficult, and so to gain thoughtful power, and this is practical. There is a long range practicality, and a short range one, and the difference in the values is very wide. It is the difference between what is ordinary and what is not. If we would measure then the practicality of studies we must take those which make sound thinkers and strong characters. There is nothing in this world so practical as a thoroughly disciplined mind which can create thought into things: It is this power beyond all other that helps life up, and the instruction which broadens the mind, enlarges it and brings to it the world of knowledge which thought has discovered and conquered for its use is a larger education for practical life.

Let it be granted that education is not practical if it leads students away from the every day imperious questions and demands of life. These are primary and absolute. There must be a material civilization, or there is no civilization. By all means therefore teach industries. They sin against themselves and others who disregard the redemptive power of work for material good.

When this is said, it remains, that in the higher ranges of life there is no substitute in civilization for the thoroughly disciplined mind, and there is no substitute for the discipline which enables the mind to gain thoughtful power. No people can reach their possibilities without this, for there are values in the intellectual kingdom and in the spiritual that are as absolutely necessary as mere material values. The end of living is not to eat, and drink, and clothe ourselves in fine raiment, and to live sumptuously every day. Farms and factories, machinery and commerce do not exist for themselves. Whatever makes for the higher welfare and the higher happiness of life is practical. The poet who sings our songs, the musician whose melodies cheer and uplift; the artist who is the teacher and prophet of beauty, these who add to the values of life, are in a service which is practical. If the use of living consists in noble enjoyments and satisfactions, the education which strikes these ends most directly, which contributes to the higher ranges of life is the most practical. Those who teach and lead up the youth of the land to know and realize these higher ranges are engaged in a divinely practical service

to humanity, and if the race whose education began elementally fifty years ago is ever to come to its highest good it will not be through the possession of material good alone. It will be by the achievements of its mind and its powers. It will be through the higher institutions. They cannot be too high or too good. This is what will give the race its *pou sto*. This will soonest command its recognition, a recognition which is to be wrought out, it may be, slowly and painfully, but not materially only, a recognition of mind and soul, enobled and living nobly. No influences are helping this more than the higher institutions. And in all grades and through from the Alphabet to the College degree the most practical element in education is Christianity in spirit and in truth; positively and continually the education of the entire being in the knowledge and love of God.

—A. F. B.

*TWO OF THREE—AMERICAS GREATEST PRESIDENTS



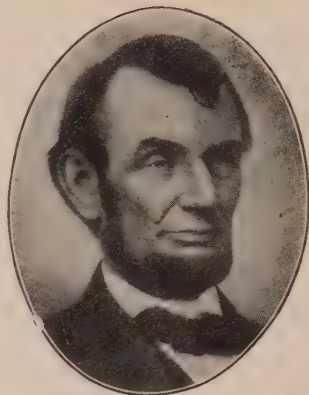
1776

The month of February is forever memorable for bringing into life two personages whose character and deeds form the two great epoches of American history. The name of George Washington is imperishable in that he "led through dark and mysterious days" the way to the independent life of a great nation. After the war was won when the convention was assembled to provide if possible a Constitution which should consolidate the government of the states—the greatest and most important human achievement in the annals of history—George Washington was in the Chair. After four weeks of discussion of intensest interest without agreement upon a single sentence, George Washington rose from the President's Chair and with an emotion not often visible in him, said, "It is too probable that no plan

which we propose will be adopted; if to please the people we offer what we ourselves disapprove how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God." And when at last the Constitution was a tremendous fact Washington wrote to Governor Trumbull of Connecticut, "I can almost trace the finger of Divine Providence through those dark and mysterious days."

*The third of the group is the one of whom Elihu Root said, "Theodore Roosevelt was the greatest teacher of the essentials of popular self-government that the world has ever known." He is one of the three to live in the history of our country, typical of the greatness, the spirit and the genius of America.

It is a far cry from that ever memorable convention to the "dark and mysterious days" of Abraham Lincoln, leader of the greater American nation to a greater life, who in his farewell address to his Springfield neighbors said, "I go to assume a task more difficult than that which devolved upon George Washington. Unless the great God who inspired him shall be with me and inspire me, I must fail, but if the same Omniscient and Almighty Mind that directed and protected him shall guide and support me I shall not fail; I shall succeed. Let us pray that the God of our fathers will not forsake us now." Abraham Lincoln, did not fail. Though slain by the hand of an assassin.



1861

"Thou art still living; thou shalt ever live
To shape the manhood of thy native land,
Thou gavest all, and thou shalt ever give
Thy love, thy patience and thy self command
To spirits fine who sifted in thy sieve
Thy story read and reading understand."

—A. F. B.

THE VISIT OF THE MISSIONARY MAN

About the Clifton breakfast table the entire family—consisting of Mr. and Mrs. Clifton and their two children, Tom and Mollie, young people of high school age—is seated upon a Sunday morning.

"Well," asks Mr. Clifton. "What is our good Dominie going to preach about today? I should say it is about time for another of those sermons on what he calls 'Comrades of the Cross.' It is *Matthew* this time, isn't it?"

"I hope it is as good as the last one—that *Peter* sermon was a corker," observes Tom.

"No," replies Mollie. "Those 'comrade' sermons come on the first Sunday in the month. I think this is the day for one of his 'kingdom' sermons."

"Whatever it is, it is sure to be good," says Mrs. Clifton. "Our minister never gives us anything but first-rate preaching." To which they all agree.

"It won't take long to find out, anyhow," quoth Tom. So he leaves his chair, and soon returns with last evening's *Post*. After searching the columns of the newspaper for a moment he exclaims with infinite disgust, "Aw pickles! the Dominie is not to preach at all. Nothing but a missionary man! Will you listen to this: 'The work of the X Y Z Missionary Society will be

presented by its secretary, the Rev. Jonathan Doe, D.D., of New York City.' " A groan goes round the table in which all join except Mother.

"Oh," she protests. "Dr. Doe is a very fine speaker. You are sure to like *him*."

"No," Tom replies. "I don't want to hear *any* missionary man. I tell you what I'll do—I'll go down to the Methodist Church this morning. The fellows say that their new minister is a crackerjack."

"And I," says Mollie, "have been just waiting for a chance to go with the girls to the Episcopal Church. I want to hear that boy choir."

"For my part," says Father. "I'm a little tired. I don't think I could stand a missionary sermon today. I believe I'll stay home and read the 'Sermon on the Mount.'"

So when Dr. Divine entered his pulpit with his distinguished guest that morning he saw in the Clifton pew, where four good listeners were usually to be found, only Mrs. Clifton. She, by the way, had been educated in missionary matters through her long experience in the Women's Association. The subject of the day was therefore a vital one to her.

Other pews were similarly depleted. The good doctor was mortified to find that although the morning was fine he had but half a congregation, and the secretary was disappointed and perplexed.

Regarding this unfortunate situation, the like of which has been known elsewhere, the present writer, who both as a pastor and as a missionary man has committed many trespasses and has suffered not a few, begs to venture a few suggestions.

(1) Audiences are very human. They doubtless dislike the things they ought to like and like the things they ought not to like and there is no health in them. Nevertheless it is with humans, not angels, that we have to deal and we may as well make up our minds to it and act accordingly.

(2) It should be remembered that missionary addresses are in no case milk for babes. An intelligent interest and concern for the wider aspects of God's Kingdom implies a somewhat mature spiritual culture. In the average congregation there are, and ought to be, some who have not yet been educated up to the point of appreciating such themes. That people of this sort fail to appear in the missionary's audience is unfortunate but not surprising and one should not feel too badly about it. The average churchgoer would in any case, other things being equal, rather listen to his own pastor than to a stranger.

(3) Men being what they are do not willingly go where they expect to be asked for money. Invitations to luncheons and other gatherings held in the interest of various public charities are often garnished with such astute foot-notes as this: "There will be no solicitation of funds on this occasion." A church of modern methods provides for its budget by a regular system of

weekly offerings. If you wish an audience for your speaker it should be distinctly understood beforehand that his visit is not to be an occasion for raising money.

(4) We must never forget the law of the mind, that interest follows investment and not investment interest. The man who has already put his money into copper or steel is the one who turns eagerly to the financial page with its stock market report, which for the rest of us is but dreary reading. The sure way to get your congregation attentive to missionary sermons is first to persuade them to make missionary investments.

(5) We missionary men are ourselves somewhat to blame for our doubtful welcome at the hands of the average congregation. Unfortunately, with certain notable exceptions, we have not made for ourselves such a very good reputation as public speakers. It is to be feared that some of us give but little painstaking care to our addresses; busy about many things we are apt to postpone their preparation until the last moment and then hastily to fling together diverse portions of the well worn material that lies on the top of the mind. The result is a rambling, confused talk that begins and ends nowhere in particular, that has "no punch," makes no clear and definite impression upon the hearer and—worst of all—is apt to be long drawn out and even to encroach upon the time of the Sunday School, an almost unforgivable fault.

(6) The missionary man should have a clear conception of his function and be careful not to trespass upon that of the pastor. It is not his part, for instance, as I conceive it, to exhort his hearers to benevolence or to enlarge upon their obligations to support missionary work. All this is the pastor's duty. The missionary man would better, taking these things for granted, strive with his best powers to illustrate and enforce what the minister has actually said, showing by an orderly array of telling fact and vivid incident the nature, conditions and needs of his field, and the scope, methods and progress of the work therein, thus making the whole thing concrete and vital.

Now, the minister needs just that sort of help, and needs it very much at the present time. The apportionment plan which most of our churches are adopting has, with all its advantages, this serious weakness, that it tends to remove the actual missionary work a step away from the attention and knowledge of the people by whom it is supported. They seem to be giving to an impersonal fund rather than to great human interests. There is little to stir the heart in a mere percentage, nor is it surprising that there is a tendency to regard the church's missionary budget as nothing more nor less than a part of its regular overhead expense, a liability that—like the janitor's salary and the coal bill—must be promptly met when it falls due and the less said about it the better. In the effort to overcome such a state of mind and to make the whole thing personal and human the minister needs all possible reinforcement. Here is the missionary's chance.

(7) And that leads one farther to remark, namely that we ministers are not wholly free from blame for our meager missionary audience. It is our

business by faithful instruction, line upon line, precept upon precept, in season and out of season, to make our people understand that missionary work, either by personal service on the field or by the support of such service through consecrated giving, is an essential part of normal Christian living. This teaching should be enforced not simply by an occasional missionary sermon, least of all should it be left dependent upon occasional addresses from outside speakers. It should be interwoven—a thread of gold gleaming here and there—in all our preaching and in our public prayer. In churches so instructed the missionary man upon his coming will find an audience interested in his theme and eager to hear more fully about a work that has already captivated their hearts.



BEARD HALL, TOUGALOO COLLEGE

TOUGALOO COLLEGE IN 1919-20

OUT in the "hill-country" of Mississippi,—i. e., the rolling uneven land, not the rich, black, flatly level prairie land of the Mississippi "delta,"—Tougaloo College nears the middle of a somewhat embarrassing but happy and prosperous year. Not within years if ever has Tougaloo enjoyed a more prosperous opening of the school year.

Our embarrassments are the lack of two teachers for important positions. Prosperity and happiness, however, outmeasures Tougaloo's embarrassments. The teachers it does have are a fine and able and enthusiastic group. Students have filled to overflowing both dormitories, the dining

halls, the class rooms; indeed, the necessity of dividing large classes into sections and of over-crowding non-divisible classes is part of the year's embarrassment. Nor are numbers of students merely to be reckoned with, but also their quality and spirit. For the war has stirred up in the colored people an increased ferment of ambition for education, and has increased their means also for turning that ambition into reality. Many boys who might be earning higher wages prefer to spend this summer's earnings on the inside of their heads. In contrast with last year, when by the second week of school some fifteen students had applied for music, this year the

number then applying was about sixty.

Though Tougaloo mourns the lack of a farm superintendent, yet it rejoices in having a teacher of school garden work, and a system of young people's fall and winter gardens which, if last year's performance is repeated, will furnish the bulk of the year's fresh vegetables. The number of students in the college department, though still regrettably small, shows a gratifying increase, and an even greater deepening of interest in the higher studies.

"Better English Week" found Tougaloo in line with the thousands of schools that observed the occasion; its pupils originated posters, wrote articles, and took part in exercises aiming at the banishment of "ain't," "gone-ter," "they has," "he have went," and their evil ilk; and the enthronement of "am not," "going to," "they have," "he has gone," and folk of their quality. A multigraphed school paper, "The T. C. Flyer," containing contributions from students only and managed by the students, engages their pride in keeping their English up to standard.

Prizes aggregating \$100 were awarded Tougaloo last year by the A. M. A. for library betterment and increase in the amount and quality of reading by students. The effect of this prize winning is seen this year in the increasingly large use made of the library for reference work and for general reading.

Tougaloo cannot help feeling grateful that a destructive tornado two days before Thanksgiving which devastated the country immediately to the west and northwest of the Tougaloo campus, demolishing houses and barns, twisting off big tree trunks, destroying movable property, or whirling it

to the ends of the county, missed the college buildings by a few hundred feet. Thanksgiving afternoon several groups of young men students volunteered to the help of their suffering neighbors, clearing away fallen trees, straightening and repairing buildings, recovering recoverable property, and the following Sunday in church students and faculty members gathered nearly forty-five dollars to help such as were in need. Congregationalists should be assured that their missionary money is being well used to foster the missionary spirit.

Three hundred dollars for *foreign missionary purpose* is the goal the students have set for themselves for the current year. Two hundred and twenty-five dollars will be used to send three delegates to the Student Volunteer Movement Convention to be held in Des Moines December 31-January 4. For the first time, colored schools are systematically included in the invitation to this Convention, and the invitation is being eagerly accepted. The seventy-five dollars remaining of the proposed three hundred will go for the support of Rev. and Mrs. McDowell in Africa. Already almost all of this money has been pledged, and a large share of it has been raised. Northern people can scarcely realize the significance of this, both in sacrifice and in purpose.

A basket ball outfit presented to the girls last spring has been constantly used this autumn the contests between teams of certain classes rousing a fierce class spirit and great enthusiasm. The teaching of out door games has been emphasized for many months, and is eagerly welcomed by groups of young people whose opportunities for recreation have long been limited.





STRAIGHT COLLEGE

STRAIGHT COLLEGE, NEW ORLEANS, LA.

STRAIGHT COLLEGE founded in 1869 in the city of New Orleans, has dealt with many phases of education for the Negroes. During the past ten years rapid strides have been made in the direction of higher education. Located in the largest city South, where the Negro population is more than 100,000, its strategic position is recognized by leading educators. There are few southern centers where choicer groups of educated Negroes are found. Many trace their ideals to the influence of Straight College, and are sending their children in increasing numbers to the institution which they so highly regard.

The school facilities in New Orleans, although much improved, fail to provide adequately for the Negro population. Several thousand children find it impossible to secure educational opportunities. There has been no High School for Negro boys and girls until the last two years, and now the grades are simply the ninth and tenth. Teacher training has been left to schools like Straight College, and the larger portion of city teachers in Negro schools has been trained at Straight.

The college is sorely in need of better equipment. The dormitories are inadequate. Four girls are in practically every room in the girl's dormitory. What is true of the girls' dormitory is equally true of the boys'. The school has reached its limit in growth until dormitories and equipment are

provided. A larger teaching force also needed. Under present conditions, the high grade work demanded by communities calling for teachers is frequently sacrificed because of the size of classes.

Straight is stressing teacher training, and in addition, is urging a complete college course with a special view to training Principals of schools and other educational leaders. Most of the work at present is done in the High School, but a constant effort is made to stimulate interest in Normal Teacher's Training Courses and the regular College course leading to the A. B. degree. The faculty has been strengthened with this special work in view. The College Department is growing, and there is promise of a steady increase in the number of students. All the grades from the lowest through the High School are taught, the lower grades being used as a practice school for Teacher Training Courses.

The State has planned a most aggressive educational program. And this program requires a large number of well trained teachers. No provision is made by the State for the training of these teachers, and the Educational Boards look to Straight College for a large contribution to the teaching force of the State.

Many rural communities must build their schools from the foundation, and there is splendid opportunity

to have these schools equipped with well trained teachers, capable of becoming community leaders. The Christian training provided by our Missionary Schools opens the way for uniting the constructive work of the school with that of the local Church.

The students are among the best to be found in the South. They are earnest, capable and in the main enthusiastic over the possibilities which the future holds for them. Class room work is constantly rising to higher levels and an increasing number of boys and girls appear to be carefully planning lives of usefulness. There is much enthusiasm over work in the schools and in the churches, and with reasonable guidance there should be increasingly strong contributions in leadership for service through Straight College.

Helpful experiments are being made in student initiative and in self government. The College Department and the upper College Preparatory groups are especially apprecia-

tive of the advances made by the College in these ways leading to larger responsibility on the part of the students for the guidance of their own lives and for the best interests of the College.

There is a large future at hand. There could easily be a thousand students, most of them in the higher grades, if equipment to keep pace with such work could be provided. Many of the students are earning a large part of their education through work on the College Campus and at vacation periods. More funds for student aid are needed.

Friends of education ought to see our fine boys and girls, the great Negro population surrounding us; the choice homes in urban and in the rural sections founded by graduate of Straight; our genuinely distinguished group of alumni. They would soon enlarge the equipment with which the College is at present obliged to carry on its work.



A YEAR AMONG THE DAKOTAS

By Rev. Rudolph Hertz, Superintendent

IT was first my thought to call this "A Year in the Saddle" because horse back-riding was perhaps the outstanding feature of my year's service on the Cheyenne River Indian Reservation. But as I look over my twelve months' record, I find that I rode only about fourteen hundred miles on horseback, while I made almost two thousand miles by automobile and buggy, and over ten thousand by railroad. This big railroad mileage is due to a good deal of traveling outside of my field, when I presented the work to white churches, and at conventions. In all, I covered some fourteen thousand miles during the past year at a total expense of less than three cents a mile to the Association.

In this large amount of traveling, I have quite lived up to Indian

standards on my reservation. One young full-blood expressed it rather aptly when he said to me that Indians are poor farmers, fair stock men, and excellent travelers.

The present condition is, that our Indians here are in the stage of transition from a nomadic to a settled life. When my predecessor, Dr. Thomas L. Riggs, came out to the Teton Sioux as the first settled missionary among them early in the seventies, these Indians were roaming hunters and warriors; their old religion was almost untouched by civilization; their medicine men held full sway.

During his forty-seven years of service, Dr. Riggs has had a large part in the gradual transformation of this Indian group. To-day, their heathenism is practically extinct. Practical-



AMONG THE DAKOTAS

ly every family adheres to one of the three churches working among them; Congregational, Episcopal and Catholic. We have six neat church buildings, a membership of about two hundred and fifty, and perhaps three times that many adherents among a population of about 2750 Indians.

Through his long years of work with these Indians, and his intimate knowledge of them, Dr. Riggs has a reputation among them which is not equaled by any other white man. When failing health obliged him last year to resign and I was appointed to succeed him, he not only passed his work over to me, but also his many Indian friendships. The Indians received me most cordially, and in all ways have tried to help me.

Besides the necessary routine work, I have tried this first year to be a real pastor to my people by spending much time in their homes and keeping in touch through occasional visits with the children in the boarding schools. Quite contrary to my expectations, I have received some immediate returns from this work. Children have written home about my calls at the schools, and grown people several times have followed my advice when I least expected it. Perhaps the outstanding example was the case of an Indian husband who had been

elected delegate to our fall conference at Santee, Nebraska; the church to pay his expenses. His wife, however, was not well, and he remembered what I had said in one of my sermons, that at such a time, a husband is to do the heavy work around the place. So he actually stayed home and let somebody else go in his stead. As time goes on, I hope to gain a great deal more influence among these Indians, but even this my first year has been very much worth while.

Perhaps the biggest problem that the Indians on this reservation are facing, is sickness and a fearful mortality among children, though conditions are not as bad as among some other tribes. In most years, this band is increasing in numbers, but many people suffer and die who might be saved if their homes were more sanitary, and if they knew even the first principles of nursing. An unmarried man like myself cannot relieve this crying need. Even a missionary's wife has to devote most of her time to her own home. A well-trained unmarried Christian woman is needed, to do social and missionary work in the Indian homes. Who will contribute the necessary funds? About \$1200 are needed to pay her salary and traveling expenses.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for December and for the three months of the fiscal year, to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	12,873.80	444.91	2,344.08	....	49.14	15,711.93	2,080.44	17,792.37	5,000.09	22,792.46
1919	20,120.96	669.75	2,789.37	....	126.00	23,706.08	4,815.47	28,521.55	6,448.00	34,969.55
Inc. Dec.	7,247.16	224.84	445.29	.....	76.86	7,994.15	2,735.03	10,729.18	1,447.91	12,177.09

RECEIPTS THREE MONTHS TO DECEMBER 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	26,615.44	676.57	6,019.04	.....	121.55	33,432.60	1,235.68	34,668.28	17,588.41	52,256.69
1919-20	37,214.75	1,113.81	8,013.43	5.00	157.21	46,504.20	2,676.28	49,180.48	24,513.88	73,694.36
Inc. Dec.	10,599.31	437.24	1,994.39	5.00	35.66	13,071.60	1,440.60	14,512.20	6,925.47	21,437.67

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	795.26	314.32	745.83	.....	57.00	1,912.41	6,502.26	8,414.67	.....	8,414.67
1919-20	735.75	390.79	929.16	.....	107.00	2,162.70	11,356.13	13,518.83	.....	13,518.83
Inc. Dec.	.....	76.47	183.33	.....	50.00	250.29	4,853.87	5,104.16	.....	5,104.16
Dec.	59.51	.....	.....	.....	.....	.....	.....	.....	.....	.....

SUMMARY RECEIPTS THREE MONTHS TO DEC. 31

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	52,256.69	73,694.36	21,437.67	.....
Designated by Contributors for Special Objects	8,414.67	13,518.83	5,104.16	.....
TOTAL RECEIPTS THREE MONTHS.....	60,671.36	87,213.19	26,541.83	.....

FORM OF A BEQUEST

"I give and bequeath the sum ofdollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gifts plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Four degrees below zero in a church building after a vigorous attempt to heat it is the report from Assistant Superintendent Kirker of North Dakota! No wonder that they adjourned the service to one of the homes!



One of our pastors recently wrote: "We received two very nice boxes this month. These are a great help and we could not remain here without them and live properly. It is hard these days to live on eight hundred dollars a year without such help when there are so many in the family."



That salaries are steadily rising is proven by a study of the situation in Oregon. Comparing the years 1918 and 1919, we find that both home missionary appropriations and the amounts paid by the churches have increased about twenty-five per cent. This is encouraging, but it does not yet meet the increased cost of living.



The subject of Americanization is uppermost in the minds of everyone today. Our denomination has been working at fundamental Americanization for more than a quarter of a century. Get the Congregational Supplement to Dr. Brooks' book on Americanization and see what we have done and are doing. Price twenty cents.



Three leaflets just issued are worthy of special mention: "Out of Every Kindred," by Rev. John L. Kilbon; "Old Trojans in New Troy," by Rev. M. T. Kalaidjian;" and "The Second Mile," prepared by the Woman's Department. The two former bear upon the subject of Americanization. All can be secured at the New York office.



The magazine office has recently received the following: "Enclosed find a draft for \$8.20. As usual, I am paying the bill for the whole church. I want every family to read it. One lady spent Sunday evening reading the November issue aloud to her husband, and before he went to bed, he signed pledge cards for the Pilgrim Memorial Fund for fifty dollars a year for five years. I wish it had that effect more frequently."



The annual missionary education conferences next summer will be held as follows: Blue Ridge, North Carolina, July 25 to August 7; Silver Bay, New York, July 9 to August 19; Estes Park, Colorado, July 9 to August 19; Asilomar, California, July 13 to August 23; Ocean Park, Maine, July 20 to August 30; Lake Geneva, Wisconsin, July 23 to August 2; Seabeck, Washington, July 28 to August 7. These conferences, which are in their nineteenth year, are now under the auspices of the Missionary Education Department of the **Interchurch World Movement**, Rev. Miles B. Fisher, D.D., Director.

It is certainly a remarkable fact that for two successive years New York has headed the list of states in the amount of the Society's literature which it has procured and distributed. The record for 1918 was 30,025, and during 1919 we supplied New York with 23,600 leaflets. A remarkable record! Massachusetts, Illinois, Connecticut and Michigan also made use of a great number of home missionary pamphlets. Our literature is for the use of the churches and a catalogue will be sent to any one desiring to have it. There are a number of new leaflets now in circulation which are of special interest along Americanization lines. Send for them.



The automobile is a necessity. One of our missionaries in the West writes as follows with regard to the value of a Ford car in his work: "The machine has proved a wonderful aid in parish work. Homes have been entered that otherwise would scarcely have been accessible. Psychologically, the spirit of independence created by the possession of one's own means of travel, rather than of dependence upon the favor and kindness of others, will mean much in the promotion of the work of the field. The missionary can now choose the opportune time and not be obliged to wait upon the service of another. For open country ministry an auto is a *sine qua non*. I would commend it as a necessity in home missionary work."



A layman in a home missionary field writes his former pastor as follows: "We have a field of wonderful opportunities, as you know. There is certainly a lot of work here to be done, and I am intensely interested in it. I will help all I can. No one seems to recognize the need of church work in the rural communities, but I know it is necessary. These poor men and women, as well as the children who live in the shack on the back of some hill—women, some of whom come to town once in two years, and whose home life is not as it should be in the way of proper home entertainment, living through the dry years, continually worrying about their affairs, with nothing worth while to break the monotony—must have church and Sunday School, for it is the only thing that will lift them up and above their troubles. This work pushed out to them will stop so many cases of insanity and crime."



The Broken Sword

"More than half beaten, but fearless,
Facing the storm and the night,
Breathless and reeling, but tearless,
Here in the lull of the fight.
I who bow not but before Thee,
God of the fighting clan,
Lifting my fists I implore Thee
Give me the heart of a man.
What though I live with the winners,
Or perish with those who fall?
Only the cowards are sinners,
Fighting the fight is all.
Proud is my foe, he advances,
Snap't is my blade, O Lord;
See the proud banners and lances—
Oh spare me this stub of a sword."

How many of our home missionaries are using a broken sword bravely and with effect can be known only as one visits them where they live or as one has the privilege of reading their letters that modestly tell of their struggles and triumphs. These splendid men and their families are our representatives on the far-flung battle line.

THE REINCARNATION OF A FRONTIER TOWN.

By Rev. Richard R. Shoemaker, Lusk, Wyoming

(EDITOR'S NOTE.—The author of the following article has had the unique experience of having had two pastorates in the church at Lusk. When he went there in 1908, that part of Wyoming was just emerging from the old cattle days. Dry farming had hardly been heard of, and no one suspected that the region would prove rich in oil and mineral wealth. His summers of "then" and "now" are all the more interesting because of the changes that have taken place.)

YES, it was just twelve years ago! There were one small bank, one general store, a small drug store, an old, disreputable

The prevailing street scene was several cowpunchers' ponies tied at the racks, or with bridle reins slipped over their heads and trailing on the ground. The ponies wore the heavy cattle-range saddles and the bridles usually were decked with some gaudy trimming or else were silver mounted.

Twelve years have passed, and as the "brakie" calls "Lusk," I leave the train.

It certainly can't be true. There is a new depot, a hundred and fifty feet long, finished in oak; a new freight depot; a roundhouse; miles on miles of track-age. They tell me that Lusk is now a freight division point, with some forty trains a day. I start up town, or what was once up town. There are three new hotels, completed and overflowing with guests, while another, costing two hundred and



LUSK—TWELVE YEARS AGO.

frame hotel, a little red depot, a one-room frame Congregational church building, and three saloons. The population was about four hundred. The county seat was sixty miles away. I could drive one hundred miles and not encounter a fence. During four months of the year—the school vacation—the town was practically deserted. The church and the dance hall were the social centers. Twice a year the town was alive—during the woolshipping season in the spring and the stockshipping season in the fall. A farmer was an unknown animal.

The cowpuncher and the shepherd made occasional forays into town every two or three months, to spend their "wad," get on a glorious spree, and go back broke. Their employers said they did not work well unless they were broke.



THE RANGER HOTEL.

fifty thousand dollars, is being erected. The city engineer tells me that during the past summer and fall over

one million dollars has been spent in business houses alone, besides the money put into residences and railroad improvements. He also tells

seven thousand five hundred dollars and granting an equal amount. If this can be done, the church can go ahead without embarrassment and begin building just as soon as the frost is out of the ground in the spring.



A CORNER OF THE McWHORTER REFINERY.

me that the extension of water mains alone is running upwards of seventy thousand dollars. There are three thriving banks and another has been organized and is to be housed in the new Ranger Hotel.

My old-time friends point out the new Carnegie Library; also the new seventy-five-thousand-dollar courthouse, for Lusk is now a county seat; the modern school building, and in the midst of this civic center group, the lots, one hundred and twenty by one hundred and forty, where the Congregational Community Church building is to be erected next spring at a cost of fifty thousand dollars. This building is to be seventy-seven by one hundred and twelve feet. In the basement there are to be club rooms for men, women, girls and boys, as well as a banquet hall, modern kitchen, and double separate sets of showers. Upstairs there will be a modern auditorium and a gymnasium, forty-five by fifty-five feet in the clear. The "gym" may, if needed, be thrown into the auditorium. The announcement has been made that the church will be open seven days in the week.

The congregation has asked the Church Building Society to have a part in the enterprise by lending

wells finished, producing five thousand barrels of oil and forty million cubic feet of gas per day.

"Have you seen the tank farm and the refinery?" Away we go, a mile and a half west, where the Illinois Pipe Line Company's tanks are located, with a six-inch oil line from the field. Just across the railroad is the refinery, completed and ready for business. This refinery is pronounced by experts to be the most complete of any of its size in the state.

Mr. Lorimer, of the Lorimer Minerals Company, invited me to go with him through the uranium mine on old Silver Cliff, just back of town. The Cliff is redolent of the romance of the early days. Before Lusk was, Silver Cliff was prospected for silver and copper, but had long been de-



THE LANCE CREEK OIL FIELD.

serted. Now it is as busy as an ant hill. The largest and richest bed of radium-bearing ore in the world is here. Tunnels, stopes, shafts, a con-

centrating plant, offices, bunk-houses, all tell the story of mining activity.

The Secretary of the Chamber of Commerce asked me to sit at the speakers' table at a Chamber of Commerce banquet. One hundred and fifty hustling business men sat down together. There was music, "eats," speeches and a boxing match. A gentleman from Kansas City remarked, "This is the first time I ever attended a prize fight with a preacher."

The optimistic note is evident in all the addresses. A few of the optimisms follow: "The resources of Wyoming are not scratched;" "You'll see a boom next spring that will make this look like thirty cents." This from a Kansas City business man: "This Chamber of Commerce would be a credit to Kansas City." From Dr. Bayley of Chicago: "I have traveled all over the world investigating radium, and you have here the richest and most extensive beds of radium-bearing ore known in the world." A newly-arrived business man proclaimed, "The kind of church building and program proposed by the Congregational Church

is Christian common sense, and I'm for it."

After the banquet I went to bed and slept fitfully, dreaming that the Con-



TRUCKING TO THE OIL FIELD.

gregational Community Church was completed, and seeing troops of young people using the "gym," the club rooms, the showers, and on Sundays gathering to receive instruction as to how best invest their lives in service. I saw the men—never interested in organized religion before—looking to this place as representative of broad-minded, practical Christian service. I heard the pealing notes of the organ as the choir sang, "Praise ye the Lord," and I heard the minister closing his sermon on "The Abiding Things," quoting, "And now abideth Faith, Hope and Love, these three; and the greatest of these is Love."



HOME MISSIONS FROM A WOMAN'S STANDPOINT

By Mrs. Emma Graves Dietrick, Philadelphia, Pa.

THIS isn't the story of a missionary whose wife was helping with every ounce of strength and all her blessed consecration to make their joint work a success. No, this is quite a different tale. It comes from the Far West, from a section of the country where for some time snows had been scarce in the mountains, where rains had failed and rivers were running low. The crops had failed and only enough had been harvested for the next year's seed.

The village was new and pretty,

and a fine little church was its joy and pride. The minister had done his best, but the war was on and the finest of their young men had answered the country's call. A year of poor crops had made matters very hard financially, but the brave Westerners refused to give up.

There was a second year of terrible drought and no crops at all—not even seed. Men mortgaged their homes, sold stock, borrowed money—anything to help out. The minister had to go, for there was no money to be had with which to pay his small salary.

Then the nation-wide scourge of influenza descended upon the town and like all other places it was quarantined so far as schools or public



PRAIRIE CHILDREN.

meetings of any kind were concerned. After the ban had been lifted, some of the faithful few tried to keep up the Sunday School, but they needed some one with a large vision, limitless faith and boundless courage to bring them a message of cheer and hold church services. The home missionary secretary in charge of the work in that part of the big state realized the difficulty confronting him because the amount the National Society could give in such a case had to be supplemented by a good-sized contribution from the local church in order to secure a minister, and this was utterly impossible.

Here is where the woman missionary comes in. She lived in a city thirty-five miles away. A little branch railroad, running one train a day in each direction, connected the two places. The church agreed to pay the railway fare and entertain the woman worker over Sunday, but that was the extent of their ability. All that could come to her to eke out expenses was the contribution of The Congregational Home Missionary Society. All, did I say? No, for there was God and with His promises in mind the work was started.

These people had never before had

a woman preacher, and there was some doubt as to the final outcome. But on the frontier when trouble comes, no crops, or sickness or hunger (and it came to that in many homes), the wife and mother bears a big share of the burden, and it was so in this place. Surely if anyone needed cheer, those women needed it, and the wise words of a man preacher could not find their way into a woman's heart as did those of the woman who knew—and this woman missionary had been wife and mother. She knew housework and burden-bearing, could always smile while she washed dishes or helped mend the family clothing, and could usually tell a funny story when someone's face was too sober.

But the Sunday services, how did they go? Better and better as weeks grew into months. Beginning with an audience of seven, the attendance grew to an average of over forty.

Spring came, but there was no seed to plant. Miles and miles away, down in the bottom lands, there were hay and grain, and the men walked the distance every day in order to get work. Stock was sent into states where there had been no drought, and the cattle was also driven into the mountains where it was possible to find food. At last the people awoke to the fact that a third cropless year was upon them. The faces of the men grew set and stern as they saw what was before them. Women smiled



A HOME IN THE DRY FARMING REGION

through their tears, but no one said, "I can't" when asked to take the woman missionary over Sunday. On one occasion, when the family dinner

consisted of bread and butter and potatoes, the father asked, "Can you tell why God lets this come upon us?" "No," said the missionary, "I am glad I don't have to know; I am only sure our Father is trusting us, and we'll be true to His faith in us, won't we?" With a long-drawn breath, the father replied, "Since you put it that way, I'll keep on trying a while longer."

The sermons weren't sermons at all, but just cheer talks, with stories to illustrate. These people worked so hard through the week that a long sermon would have been more than they could stand, but most of them came to the services early in order to have a chat with the missionary. She had taken the post with doubt lest she be unable to do what was really needed, but she came to realize that God had given her the wonderful opportunity to mother these people and to show them how to get their strength from the Bible.

From a woman's standpoint home missions mean far more than one would think, not only missionary work in the homeland, but missionary work in the home, helping mother to feel she is "working together with God" for the very best things; making home and church and Sunday School factors in the work of bringing Christ's Kingdom near. Women, especially those living on the frontier, have been trained to all sorts of things. Life does not mean simply housework, with meals and sewing, washing and churning; it often means field work, plowing

and planting, sowing and reaping; and that they often need help and comfort may well be imagined—not a reproof for sharp words or worried faces.

Women who know are the ones who can help at such times. It means a great deal to such workers to come in from the field or barn with every muscle aching, and find the fire burning, potatoes pared, kettle boiling and table set. This was part of the work of our woman missionary. Then sometimes a story could be told in the church talk of some other field where things were harder still, and the people were ready for sentence prayers of thankfulness for their own mercies.

Friendships were cemented during those months in the dry, sunburned country, where not a spear of grass or garden stuff could be seen—friendships that can never be broken. The woman missionary will never cease to be thankful for the call that came to her to undertake this work, as it enabled her to find among strangers and under trying conditions what home missions from a Christian mother's standpoint really mean. There were hearty handshakes and tremulous farewells when at last she was obliged to answer a call to a far Eastern home and leave the field which so much needed help. "Do you think it pays to work so hard and get so little for it?" was asked of her by an outsider, and she answered, "If just one life has been made stronger and braver, one faith deeper and truer, it has paid wonderfully."



IN THE WILD AND WOOLLY WEST

By Superintendent A. J. Sullens, Portland, Ore.

WHIRR! Bang! Crash! The old Ford swayed and bounced over the rough and rocky road from Mountain Home, Idaho, the nearest railroad point, on its journey to the Bruneau Valley in southern Idaho, where Rev. J. E. Sears is pastor of a parish eighty miles long by

thirty miles wide. For three years the Ford, which Mr. Sears purchased with his own money, had gone throughout the valley on its endless ministry, until now, as the Superintendent rode with Mr. Sears, he found himself now and then nervously looking behind to see if some of the

necessary parts of the Ford might be jarred apart and scattered along the road. The old Ford is almost worn out and a new one should be provided for this home missionary field.

Sixteen miles across the sage brush plain brings us to the winding Snake River. Another six miles through the desert, and then, without warning, the edge of the rim rock is reached and there at our feet stretches the beautiful irrigated Bruneau Valley, with its green alfalfa fields and cosy farm homes in the shade of the stately Lombard poplar trees.

In the earlier days the valley was the scene of many battles with the Indians, and the old settler will show one caves in the rim rock where the settlers took refuge, sometimes for days, while men were sent in relays to Fort Boise to summon assistance—and this not more than twenty to thirty years ago. Here, until very recently, the tragedies of frontier life of the wild and woolly West, with liquor, gambling, and shooting, were everyday events. Even today it is not unusual for a man to "die with his boots on" in some shooting scrape. But the homesteader and resident farmer are taking possession of the land and the cowboy and his great cattle herds are passing away.

As we sat around the dinner table at the parsonage we could hear the hammers of the workmen across the street as they tore down the old Bruneau Hotel, which for years had been the scene of liquor and gambling sprees—torn down that it might be replaced by a modern residence.

Recently Mr. Sears was called to conduct the funeral services of a bad man who had been shot in a quarrel. The final prayer had been uttered, but the crowd lingered about the open grave. Then, according to the custom of the valley, each man present took a turn at the shovel to replace the dirt, our pastor serving with the others. At last the mound was smooth over the grave and the mourners turned homeward. Suddenly one of the friends of the dead man came back to Mr. Sears with out-

stretched hand: "Parson," he said, "When I saw you take that shovel and help fill the grave, I said to myself, 'there's a man.' Parson, any time you come to my house you are welcome." Slowly but surely the faithful ministry is winning victory for the Kingdom.

For years Mr. and Mrs. Sears have given themselves without stint to the work of winning the valley to Christ. One hundred and fifty people, boys and girls as well as men and women, make their homes in the village and five hundred more are scattered throughout the valley. Mr. Sears is the only minister in all this territory. What a call for home missionary service!

Not long since there was a great event occurred in Bruneau. Aided by the Church Building Society, a splendid piece of property, with a church building amply sufficient for the work for many years to come, was obtained. Soon the people hope to be able to build a parsonage. In the meantime, the Sunday School and church work is growing in numbers and interest.

At the conclusion of the service, one of the earnest Christian mothers of the valley said to the Superintendent, "You cannot realize how much the church and its service mean to us." There were tears in her eyes, and the earnestness with which she spoke gave some indication of the appreciation of many of the people of what the Home Missionary Society, through the faithful ministry of Mr. and Mrs. Sears, is trying to do for them.

Some day, and it will not be very long, for already a movement has been started to develop a great irrigation project which will include the Bruneau Valley and a wide extent of land surrounding it, the valley will afford homes for a large population, and the harvest for some of the seed sown through the years will be reaped. But even now there are seen many definite results from the effort and money expended to win the Bruneau Valley for the Lord's Kingdom.

OUR DIRECTOR OF FOREIGN-SPEAKING WORK

REV. Henry M. Bowden, who has accepted the position of Director of Foreign-Speaking Work under the commission of the Home Missionary Society, is a graduate of Yale Divinity School, was ordained in Putney, Vermont, and has held pastorates in Portland, Connecticut, Bradnock, Pennsylvania, and Middlefield and South Egremont, Massachusetts. For ten years he taught Economics and Sociology in the American International College of Springfield, Massachusetts, and conducted training classes for social workers. During this period he visited Europe, for the sake of familiarizing himself with the home conditions of some of the peoples from whom our immigrants come, especially the Poles and Russians. In 1917 he entered war work under the Y. M. C. A., spending some months in England, and about fifteen months in France, where he was attached to the Foyers du Soldat, and worked with Russians in the French army.

Mr. Bowden speaks several European languages and dialects and has a reading knowledge of many of the modern European tongues. He has always been interested in the foreign-speaking peoples in America, and most of his work in the past has been in close relations with them. He will give special study to the various social groups, working in close co-operation with department superintendents, and giving practical suggestions as to

where our work should be expanded, where changed in its character. In general, he will devote himself to the problem of Americanization.

The end to be sought in Americanization is the development of sympathetic relations among the various elements of our population, so as to make of all the groups one people, living and working together for the common good. All are alike interested in securing justice, liberty and opportunity for all. Friction, when

it develops, usually is the result of lack of knowledge of the conditions of life of other groups or lack of that sympathy, that broad vision, which desires the advantage of every group and finds in this advantage of all the one sure ground for the good of all.

So far as our churches are concerned, the problem of Americanization is simply the problem of applying to the actual conditions of our modern life the essential principles of the Christianity

we profess. Our Lord spake a parable to a man who sought to limit his social obligations by defining and so limiting the circle of his neighbors. The moral of the parable seems to be about as follows: Stop worrying as to who your neighbors are, and try to prove yourself a neighbor to those who have fallen among thieves. Practically, the problem of Americanization is the problem of good neighborliness. What is most needed in our foreign communities is the development of centers where all can meet for the satisfaction of common neighborly needs.



REV. HENRY M. BOWDEN

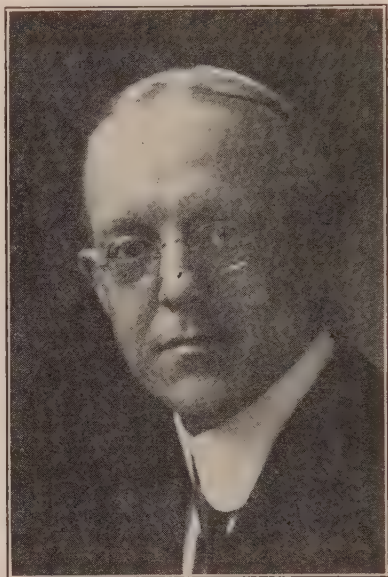
OUR DIRECTOR OF RURAL WORK

THE Home Missionary Society feels itself fortunate in having as Director of Rural Work a man so well fitted for the task as Rev. Malcolm Dana, D. D., whose activities have already been presented through the columns of this magazine. Dr. Dana came to us direct from overseas work, where he had the honor of being the Secretary of the first Y. M. C. A. hut built in France. Later he served in religious headquarters in Paris, being associated with President Henry Churchill King as secretary of religious work among the soldiers.

Dr. Dana grew up in a minister's home. His father was pastor of the First Congregational Church of Norwich, Connecticut; later of Plymouth Church, St. Paul, Minnesota, and Kirk Street Church, Lowell, Massachusetts. In his youth, he had experience in a wholesale drygoods house, working up from stock boy to second man in the department. He graduated from Carleton College, Northfield, Minnesota, in 1898, being a classmate of Rev. Charles E. Burton, D. D. He took his theological training at Hartford Seminary in 1901, with the degree of B. D. for extra work in the sociological department. He was ordained at Kingston, Rhode Island, in 1901, where he served the church three years. In 1900, he married his classmate, Ida Mary Ellis, of Charles City, Iowa. Dr. Dana was pastor of the First Congregational Church at Maquoketa, Iowa, from 1904 to 1908, where he was active in the work of the Anti-

Saloon League. He served as pastor of the Old South Church, Hallowell, Maine, from 1909 to 1911. While pastor there, he worked under the home missionary Secretary in the lumber regions of that state. In 1911, he became pastor of the First Congregational Church of Ottumwa, Iowa, remaining here until he resigned for overseas work in 1917. Before leaving for France, he was given the degree of D. D. by Grinnell College in recognition of his services in social and religious work during his ten years spent in Iowa. For three years he was a member of the Executive Committee of the Iowa Congregational Conference and Home Missionary Society. Prior to going overseas, he was the organizer of the Wapello County Red Cross.

All of Dr. Dana's experience has fitted him especially for the type of work he is now undertaking. He has the spiritual enthusiasm, the social vision, and the vigorous approach so essential for organizing a work like that of Star, North Carolina, which he has recently launched. During the summer, he accompanied Dr. Burton to Montana and took part in the home missionary survey of that state. More recently, he has been engaged in the organization of the larger parish and social center of Collbran, Colorado, assisting Rev. James F. Walker, the pastor, who has long dreamed of some such development in that great valley. Dr. Dana's plans, specifically, in that valley will mean a real demonstration of what ought to be done



REV. MALCOLM DANA, D. D.

the country over in similar situations. Here is an isolated valley in the mountains, with four or five thousand population centering at Collbran, with upwards of ten rural school districts and but one church in the town. The responsibility being clearly our own, the plan as developing calls for the use of an automobile, with moving picture machine attachment, so as to bring recreational life to the whole valley, the building of a parish house in Collbran, and the establishment of a real community and social center.

Many of the people of the valley care little for the church as such, but are interested in the educational and recreational approach. The educational features along the line of rural life will especially appeal to them, experts from the Agricultural College, the Y. M. C. A., etc., being called upon to assist in the enterprise. It is planned that no boy or girl in the whole valley shall grow up without a touch of the higher life through this religious and social center and Congregationalists should rally to its support.



DAY BY DAY IN OKLAHOMA

By Rev. Samuel Pearson, Waynoka, Okla.

WHEN the writer took up the work in Waynoka, Superintendent Ricker asked him to spend ten years in the place. The request was wise; it was statesmanlike. The work to be done is missionary and constructive, with time as a most important element in the objectives sought.

It should be remembered that Oklahoma was settled by people who wanted to get as much as possible for as little as possible—something for nothing, if that could be. Some left their religion behind; some left it in their trunks; others resented its habits and restraints. A few sought a fresh chance to found homes and churches and start anew. However, to a number the church was a necessary adjunct to the real estate dealer—a trading asset rather than an institution. The people gathered here from Kansas, Missouri, Arkansas and Texas, largely, primarily, to get land or to get rich quick in the towns that sprang up over night. Inevitably folks from various parts of the United States, drawn together in community form, each one seeking to better his personal or family fortunes, makes self-preservation the first law of their lives. At first, it was everyone for himself.

Into this land-grabbing, fortune-hunting, feverish mass came mission-

ary secretaries and men from all the denominations organized for such pioneer tasks and many unaffiliated, irresponsible preacher-adventurers who, while posing as "sky pilots" pointing upwards, diligently sought out the choicest claims and lots against the day of discovery.

Under such conditions, it is hardly to be expected that religious conditions in the state could be different from what they are. Organized, trained, officered, live churches are only beginning to spring up in the rural places. The struggle for existence has been the compelling motive of the people and now the survival of the fittest obtains.

The constructive period is upon us in Oklahoma. In the past there has been frenzied haste to get in on the ground floor with some sort of a habitation and a name, by every denomination that could compass it, so much so that now we have more names and places of worship than conditions really call for. We can serve up religion in more ways and places than is absolutely essential. The variety and supply exceed the demand, at least in the rural communities.

Our church in Waynoka is an illustration. It was organized in 1894, and we were the first denomination on the ground. Now there are five

buildings and seven organizations or classes, not counting the Roman Catholic families who meet for mass in various homes about once a month.

The population of Waynoka is about 1,600, maybe more. There is not a store or house to rent. There are two railroads running through the place, the Santa Fe and Frisco, and a third is building which will extend to Buffalo, about sixty miles distant, the Buffalo and Northwestern, which will probably push on into New Mexico and tap the coal fields there. Along this new line lie the salt fields owned by the government, some twenty-six miles from Waynoka. Oil has recently been discovered, and sand dunes, like those about Michigan City, near Chicago, fit for glass manufacturing, skirt our town on the southwest.

Waynoka means "sweet waters." The Indians camped here because of the purity of the water at the Springs, which now supply the Santa Fe engines and account for the fact that there is a town here at all. For the farmer has found that this is not his El Dorado, and while wheat, rye, and other cereals can be grown, as well as alfalfa, fruit, and vegetables, when it rains enough, it a dry-farming locality. So the farmer, as a rule, works hard and maintains a constant struggle with poverty. The town, therefore, depends mainly upon the payroll of the railroad for financial support. In the future, with more railroads, will come the development of the resources mentioned above.

A word about our schools and

churches should be of interest. We have one high school building, so-called, which houses all our pupils. The school census last year revealed 527 pupils of school age in this district. The building cost \$2,000 several years ago, and has eleven rooms and an auditorium. Yet with this population, which could easily number 2,000 by counting in the farms surrounding the town, and with this school enrolment, (over 400 of the 527), we do not count more than 250 in all our Sunday Schools on an average Sunday morning, or in attendance upon our church services, adults included. Of course, special days and services draw twice that number. In order to meet this condition the church must render service along all lines that will produce religious, moral, social and civic community welfare. The impassioned preaching of the Gospel comes first, but the evangelization of all the community until Christian ideals are crystallized, vitalized and realized is the home missionary's objective. It is his program, his challenge, and his opportunity.

Just what are we trying to do in Waynoka? This is the twenty-fifth year of our organization, and I am the sixteenth pastor. There were splendid, heroic men and women among my predecessors. Not one active pastor remains in any church in this place who was at work when I came, three and a half years ago. Superintendent Ricker touched the right spot when he said, "Go, and stay ten years."

The following is the record of a church that a little more than a year ago decided to broaden its policy and try to minister to a foreign community through the English language. The result has been new life throughout the organization. A Monday afternoon "Mothers Prayer-Meeting," which assembles at 3:30 p. m. has been kept up every week for more than three months. The attendance has been excellent and God's blessing has rested over its members. A new Men's Bible Class for careful Bible study has been organized. This meets every other Tuesday night and has been the means of bringing out some men who have always been indifferent toward our Sunday services. Our Young Men's Club is growing in influence and numbers, serving a great purpose among our boys. We do not believe that sixteen boys of the same ages and of various nationalities can be found anywhere with more excellent leadership or morale, and they are not ashamed to confess Christ.

LOOKING FOR THE SILVER LINING

By Rev. Alan M. Fairbank, Edgemont, S. D.

MRS. FAIRBANK and I arrived in Edgemont on February 17, not quite a year ago. Winter is a bad time to get acquainted with a frontier town and our first impression was a somewhat gloomy one. Fortunately, first impressions are liable to change, and the feeling of depression which we experienced after our arrival has quite disappeared.

Winter is also a bad time to live without furniture, and for two months we slept on a borrowed Sears and Roebuck sanitary couch, rescued from a coal house; we ate off a kitchen table left by a previous occupant, and sat upon two or three borrowed chairs. With the coming of spring everything improved very materially.

Perhaps one of the greatest causes for our depression was the fact that the church building was so inadequate for any real work. It consisted of an audience room that at a pinch might hold a hundred and fifty or a hundred and seventy-five people, and that was all. A better building did not seem possible a year ago, and the "old-timers" were very apt to remark, "This isn't much of a church town."

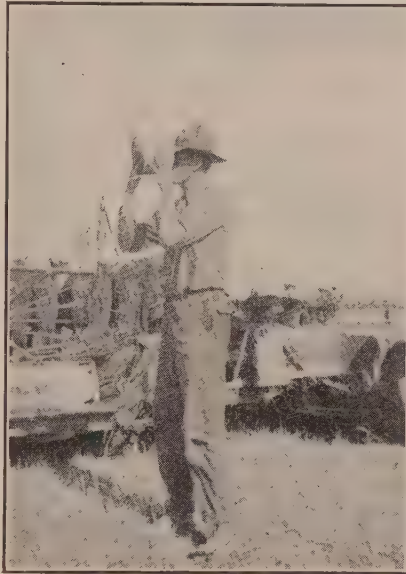
In order to dispel gloom one must do something. Behind deeds there must be plans and behind plans there must be thought, and we had considerable time for thought in those first three or four months. During the day there was a great deal to be

done, but in the evening the mistress of the manse and I would sit by the heater and think out loud to each other. We decided that religious life in the community needed building up. Until shortly before our arrival Edgemont had been a wide open town. The saloons had been the most prosperous business houses in the place, and the reckless element

had been in the ascendant. The ranchers who had moved to town showed very little interest in church life. Then, too, Edgemont is a railroad town. Being a junction and also a division point on a through route of the Burlington, more than half the population is made up of railroaders, men who are here today and somewhere else tomorrow, whose work keeps them busy seven days in the week, and whose hours of labor are often irregular and

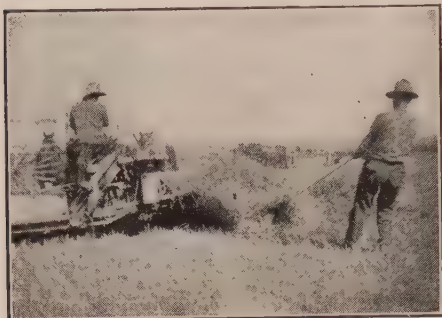
uncertain. An oil boom hadn't helped the church any, and the town had passed through a most unfortunate one.

Ever since I was a boy I've heard about the silver lining which is a part of every cloud. Well, we kept squinting to see that silver lining, and we gradually found it. There are some mighty fine folks in Edgemont, and there was a nucleus—not quite seven thousand—who had not bowed the knee to Baal. Whatever Edgemont's past, she had a future. She wasn't an isolated community, but an important link between the



NON-ALCOHOLIC.

great Northwest, with its timber and its coal and its fruit and its cattle, and the great cities of Denver and Omaha and Kansas City. It was



MAKING THE BINDER SUIT DRY-YEAR WHEAT.

also an important farming center. Some time her trading territory, containing at least two thousand square miles of prairie and a large chunk of the Black Hills, will become productive to an astonishing degree, if the history of other prairie regions repeats itself even in modified form. The oil, too, which is hidden in great reservoirs under the surrounding prairie hills, is bound to mean a developing Edgemont. In case the town increases in population, some of those people are certainly going to come into the Congregational church; if it increases in wealth, some of that wealth must be induced to build a new auditorium and surround it with Sunday School rooms and equipment for social activities.

So around our cozy heating stove we decided, with God's help and the co-operation of those who had not bowed the knee to Baal, to try to help build up an organized religious life in Edgemont. What is a political organization, anyway? First, it is a group of people who are behind a party platform, a party program, and their party leaders. Second, it is a spirit, a morale, which in the case of a great historic party seems to live on, even though the party to all intents and purposes was dead years ago and should have been buried. Add Christianity to party organization

and morale, and it will give a fair idea of what we wished to build up in Edgemont, namely, a group of people who would line up with our Christian work as represented by the Edgemont Congregational Church, and a large part of the community permeated by a morale which would make them loyal rooters for the Edgemont Congregational Church at all times.

Having established an ideal we have worked definitely toward it with the means at hand. Thank God, Edgemont was full of children and the Sunday School was in good condition. The teachers have been loyal and have done good work. Monthly teachers' meetings have helped, and the graded Sunday School lessons were introduced last fall. The Sunday School is, at the same time, a source of joy and a source of trouble. There are eight classes, and during the recitation period I take my bunch of boys to the parsonage. Seven classes are thus left in one room. With seven teachers talking at one time to seventy or eighty youngsters, you may imagine that the result is perfect bedlam. Just at present the Sunday School is the strongest leverage we have for enlarging the church plant. Several times the total attendance has gone over the ninety mark. The stamp of



HELPING HARVEST.

these children's feet and the insistence of these children's voices is, we hope, going to push out the walls of the church in some way and put in a num-

ber of Sunday School classrooms.

Horace Bushnell revolutionized our ideas of conversion, and told us that the child is not a young imp, but a mixture of good and bad, in which the good will predominate under the right influences. So I am advancing on the principle that the children connected with our church are being placed under the right influences in Sunday School, and that during adolescence they should naturally become interested in Christian ideals and eventually desire to join the church. With this in view, I have inaugurated

a policy of having, at least once a year, preferably at Easter time, a class of boys and girls who will study with me for a period of from four to eight weeks the fundamental matters connected with religion. This fall I had my first classes, one at Edgemont, and one at a country point, Provo. At the latter place there was a boy and two girls in the class, while three or four others, church members, dropped in. In Edgemont four girls made up the class. Six girls and one boy in all, but I was able to make clear to them just what the Bible is, what prayer does, what is meant by the term Christian, and the reasons for joining the church. All seven have become members, and the problem now is to make them feel themselves an integral part of the church life by giving them something to do.

Another immediate problem was that of finance. The church, in addition to being a home missionary church, was a Ladies' Aided church. The men subscribed a little and the ladies made up the rest by serving teas and suppers and giving bazaars and bake-sales. Like many another, the Edgemont Congregational Church would have gone to the wall if it had not been for the ladies. In 1919 the

sum of six hundred dollars was raised by subscription. It took more than a grain of faith to project plans for larger things. When the Every Mem-



PROVO SCHOOL, TOWN HALL AND CHURCH.

ber Canvass was first broached, it seemed to mean very little, and a reiteration of its advantages aroused very little interest. However, plans were made, the drive was advertised through pulpit and newspaper, a printed letter was sent to every person to be approached, and twenty-two people were induced to go out after the money. December 7th was a stormy day and cold, but those twenty-two people, seven men and fifteen women, all showed up at the parsonage on schedule time, went out two by two, and came back with "the bacon," to tell their story over a cup of coffee. We had outlined plans for spending fourteen hundred dollars on absolutely necessary running expenses, and on that one Sunday afternoon subscriptions totaled \$1,359. Since then subscriptions have come in to make the total well over the \$1,400 mark. That is an increase of nearly one hundred and fifty per cent, and the people who went out after the money had a good time, too.

It is also our idea to have our church people of every age find their chief recreation in the church. No plan has been thoroughly worked out as yet, and we are handicapped because the church has practically no facilities for social activities. At

present the parsonage is serving as a parish house, and rarely a week goes by that it is not used at least two or three times. Mrs. Fairbank has three patrols of Girl Scouts, including a large number of the 'teen age girls. They are very active and enthusiastic. There is one patrol of Boy Scouts. During the fall the parsonage was open every other Friday night for an informal good time among our young people. We call it "Open House," and all the young folks are invited. A social committee has been formed among the grown-ups which has engineered one social—a Poverty

Social—which was voted a huge success. The plan is to have an informal social for grown-ups every month.

While Edgemont has not yet become a church town, the gloom of last spring has disappeared and visions have come instead. The mistress of the manse and I are dreaming and the church people are dreaming of a big new church to come some day, which shall be the symbol and home of an organized religious life, and which shall be an efficient instrument for doing God's bidding in this community.



THE PATH AHEAD

By Rev. George A. Conrad, Fort Shaw, Montana

THE church at Fort Shaw may be considered as the result of the efforts of Rev. N. E. Hannant, who was for many years the pastor on this field. When he came here the Indian school was still in existence. It has seemed to the writer that in many ways this place reflects the general progress of the entire state of Montana. First, was established a fort to protect the early settlers, mostly stockmen, and hold the Indians in check. Then it was discovered that schools were more effective than forts for various purposes and consequently schools came into existence.

The next step forward was when the government determined to irrigate the Sun River Valley with water from the Sun River. Reclamation buildings were erected and they are interesting in all their relations to the town and the project. There is the storehouse where all sorts of provisions are kept for the various camps. The lighter tools used in the construction work are also stored here. Then there is the administration building where all the offices connected with the service are located. There are three other edifices which are related to the work of reclamation. Each building is of adobe, with walls one

and a half to two feet thick. These are weather-boarded over on the outside, except where the doors and windows are placed, and they are cool in summer.

As to the size of our missionary field: There is a Methodist church at Simms, six miles distant to the west, where our lumber preacher, Rev. L. E. Baldwin, supplies. South of us for twenty miles there is no Protestant church. East of us there is neither Sunday School nor church; either in the valley or on Sun River Beach, from here to Great Falls, twenty-five miles away. At Sun River, five miles east, there are Methodist and Episcopal church buildings, and, perhaps, an Episcopal service once a month which is attended by very few. North of us I know of no work being done except at Fairfield, fifteen miles or more to the northwest. There will be a school about four miles out next summer and another about five miles southeast. The latter is comparatively near Mr. Hannant. This work will take much time and many calls to develop, but ought we not to expect that the next advance at Fort Shaw will be the development of the church and Sunday School?

Irrigation, and with it other work, goes on here Sundays much as on oth-

er days. Two fine families have recently united with the church as well as some others. The Reclamation people help out, but few are members. This is certainly a needy field and large enough for all that several missionaries can do. We are doing what we can. Just now there is a depressed feeling everywhere on account of last summer's severe drought. A year ago the crops were light and the banks in this part of the state loaned money to those farming dry lands. This year they were obliged to increase the loan still further. It was the general opinion at the beginning of the season that there must be sufficient rainfall for good crops, but the failure is as complete as I ever saw. Still the people say, "The good years will more than make up for the bad, if we can hold out till they come."

The banks in Great Falls have loaned, or been responsible for loans, to dry-farmers, which, they say, cannot be collected till a return to the years of plenty. One bank, with resources of between two and three millions, told the writer they had not made a loan for thirty days.

Our valley is a sort of Garden of Eden in comparison with the beautiful, but this year desert land, on the benches above us. The water of life has come down from our reservoir in the mountains. No more desolate, however, are the plains above us than

are many lives about us that have never tasted the waters of life. Our church attendance has been larger than last year, but it could be much better still. It seems that there are people who enjoy working on Sunday more than on week days. That they have an excuse must be admitted, for when there is but a limited supply of water for irrigation purposes many feel that they must make good use of it while it can be had. The majority of the farms have lands where the ditches can be set on Saturday night and the water will run, without much waste, until Monday morning.

There is a strong movement on foot to secure an appropriation from Congress to complete irrigation projects and thus furnish work for dry farmers, so that they may not be compelled to leave the state. A few settlers, of course, will leave permanently and many will go for a time. There are among our congregation both dry and irrigation farmers as well as people from the Reclamation Service, and we hope we shall not lose any of them. There is every opportunity for Christian work in this community and we are coming to the period when the results are to be more certain and more permanent. We are hoping for the day when the whole time of a pastor can be spent in this and the surrounding country. There should be a great harvest of souls, and we may all see this come to pass.

The pastor of our Slovak church in Duquesne, Pennsylvania, writes as follows: "On the 25th of December we received into our church three young men and one who was middle-aged, four in all, two of them being father and son. The family of which they are members is a truly remarkable one. It consists of the parents and seven children, four boys and three girls. Two of the boys are twins and look so much alike that it is hard to tell which is which, and they always dress exactly alike, which adds to the confusion. They are always first in attendance at Sunday School, and, in fact, everywhere else. The oldest boys are working and have helped the father and mother to such an extent that a couple of months ago they were able to move into a \$7,000 modern house in a good residential district of our town. The children all attend public school, the two older girls being in the High School. Now out of this nine-member family six are in our church, and the other three are candidates, among them the twins. When they join, the whole family will be included in our membership. What do you think of that?"

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
		Contribu- tions	From State Societies	Total	Paid State Societies	Net Avail- able for National Work	
FOR THE MONTH OF DEC.	Av'ge five previous years	11,956.34	5,116.53	17,072.87	1,190.48	15,882.39	14,402.13
	Present year.....	14,233.21	6,180.77	20,413.98	1,178.24	19,235.74	1,834.75
	Increase.....	2,276.87	1,064.24	3,341.11	.....	3,353.35	.....
	Decrease.....	.....	.....	.....	12.24	.....	12,567.38
FOR NINE MONTHS M APRIL 1	Av'ge five previous years	56,348.02	22,312.03	78,660.05	18,743.79	59,916.26	106,221.85
	Present year.....	78,501.79	28,457.10	104,958.89	20,924.61	84,034.28	69,461.90
	Increase.....	22,153.77	4,145.07	26,298.84	2,180.82	24,118.02	.....
	Decrease.....	.....	.....	.....	.....	.....	36,759.95
Matured Conditional Gifts (9 months) \$25,250.00. Last year, same period, \$40,900.00							

AGAIN AN INCREASE

Again we are able to report that the receipts from the churches show an increase. Compared with the average for five years past, the net amount available for national work is more than \$3,350 for the month. The nine months from April 1st also show an increase of \$24,118 above the average for the past five years, or about forty per cent. This is most encouraging because no special appeal has been sent to the churches. It indicates the appreciation they have of the emergency the Home Missionary Society is now facing. The nine months from April 1st show a decrease, however, in legacies, of \$36,759.

Encouraging as these figures are, we must not lose sight of the fact that they barely make good the loss to our missionaries because of the shrinking dollar, but we wish to express our appreciation for the way our constituency is rising to meet the occasion. We are going forward with enlarging plans and assuming new responsibilities with the full confidence that the churches will not fail in the time of need.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent, or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 6; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

At Houston, Texas, our church, under the energetic leadership of Rev. Hiram B. Harrison, is building a chapel adjoining the parsonage. They will get an attractive auditorium which will serve their needs for the present. When later they complete the large house of worship which they have planned, this building will be useful for Sunday School and community service.



At Haworth, N. J., our church has recently bought the Y. M. C. A. hut at Camp Merritt, nearby, and will move it onto its spacious grounds. There it will be fitted up as a Community House and will render invaluable service in its ministry to the social, recreational and educational needs of the town. Pastor Charles A. Jones is very happy in securing this additional equipment for his work.



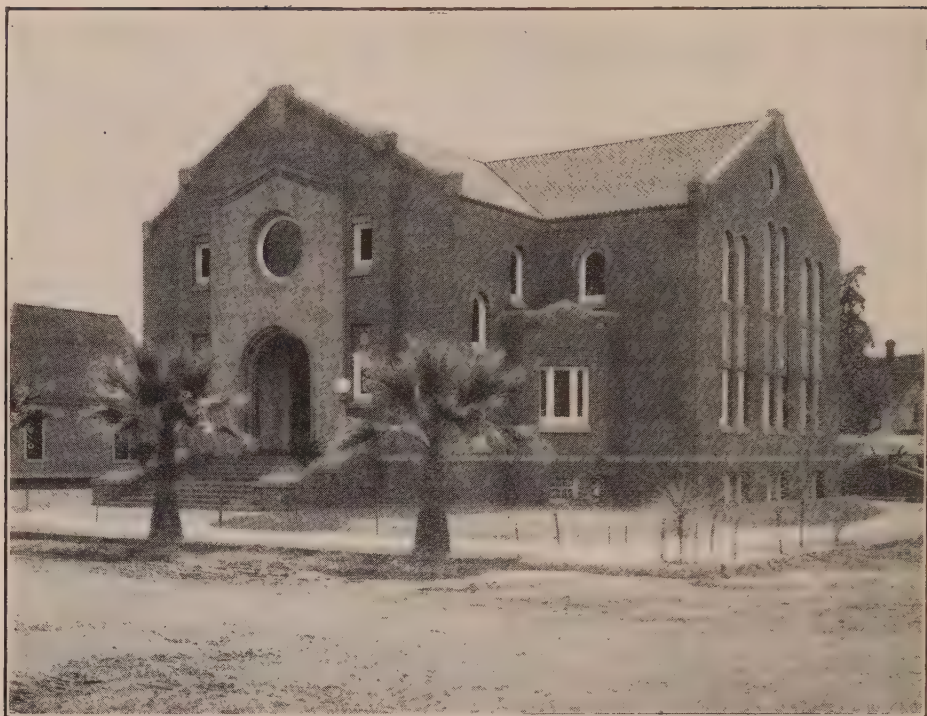
Sometimes a church complains that we are over careful about little things when really we are only trying to help them get valid title to their property. For example, in a little city in the Southwest is a church twenty-five years old with a valuable property. The church is not incorporated. The exact date of its organization is in doubt for records have been lost. Presumably title to the property was conveyed to a group of individuals acting as trustees, but there is no official record of it. Their names are not given. Probably the present trustees are their rightful successors, but in the absence of official records this is only guess work. There is a cloud upon the title to their property which makes a sale of it impossible unless the defect is cured. The church should at once be incorporated that it may hold title to the property. Then the present trustees should convey the property to the church, having secured the judgment of a court authorizing such action. Thus the mistakes of former years will be remedied, and the church will actually and beyond question own its property.



Down in Lake Charles, Louisiana, we have a little colored church which we helped to equip with both house of worship and parsonage. A tornado swept over the town and destroyed the church. It must be rebuilt. It will cost \$12,000 to restore it. They will need our help again. How much are you interested in this case?



Our American church at El Paso, Texas, is making fine progress. They have wondered whether it would be wise to seek a different location, but have concluded to stay where they are. Before long, at the present rate of growth, they will need a new church costing from \$25,000 up. But just now they must put the present building in good order, and we must help them get a good parsonage for that live wire and energetic leader Rev. Dwight J. Bradley, who greatly interested the Council by his story of the work. The patron saint and steadfast helper of this church is Dr. Linus Blakesley, a Yale man, who was for more than thirty years the beloved pastor of our First Church in Topeka, Kansas.



CONGREGATIONAL CHURCH, BAKERSFIELD, CALIFORNIA.

BUILDING A MODERN CHURCH

By Rev. Edgar R. Fuller, Bakersfield, Cal.

BUILDING a modern church is a challenge, a vexation, and an increasing delight. Make haste slowly. Nowhere else is haste more sure to make waste. Gather ideas for both the completed general scheme, and as well for each of the departments needed.

Remember the modern church is not "gray cliffs of lonely stone" lifted "into the midst of sailing birds and silent air." It is a place for work as well as worship, a pledge of our faith in God and in our children, a perpetual rebuke to superstition and self-seeking, while fostering humility and Christ-like service. Faith is to be strengthened, wisdom sought and the higher efficiency secured in it. From the church the helping hand should reach out to the whole community, seeking to better the welfare of all and leaven civic

life with the ideals and spirit of Jesus.

In building a modern church, the grounds, parsonage and parish house must be considered as well as the auditorium and its equipment. One of the greatest wastes and hindrances to modern church life is often found in the construction of its home. With all our differing tastes and ideas as to details, we can surely agree as to the essentials.

What then should be our guide in building a church? *That it shall meet adequately the purpose for which it is intended.* As Morgan says, "Architecture is the printing press of all ages, and gives a history of the state of society in which it was erected. The history of architecture is the history of civilization written in stone in a language easily learned and which cannot deceive. Architecture is

the best interpreter of history, for it always tells the truth.''

Secure the best possible available *site*, with ample room, and if possible, some elevation. Economy in location is suicidal. Make religion respected by the very approach, and let the grounds stir a desire to enter. It is easy to locate half a block from success, to be crowded into insignificance or out of prominence and power.

Remember, nothing is too good for the King. His business should take first place both with the individual and in the community. A beautiful lawn, shrubbery and trees are priceless in their effects. The grounds are bound to be half the picture, either blighting or beautifying the entire neighborhood. Help nature please and preach to the people before they enter the portals of the Prince of Peace. There are vine draperies and blooming bowers so beautiful, and avenues of trees so majestic that one wonders if such might not have been the model of the first architect who designed a spire, a mosaic, a chancel or a cathedral nave.

Providing a *parsonage* is an essential part of every well-equipped plant, and needs new emphasis. With rents doubling, or, as in many places, nothing suitable to be obtained, with city councils enacting ordinances authorizing the erection of tents and temporary buildings to meet the housing emergency, to say nothing of the very inadequate salaries, we can rejoice in the "Forward Movement" in the hope that parsonages will be more generally provided.

From the earliest times religious education aside from the home, has ever been intrusted to the church. As we think of the changes that have come from the Old Testament open-air religious instruction, through the pillar, tabernacle and temple period to that of the synagogue; and from the synagogue to the church, we can readily see the changes of purpose. When they would call upon and appease God, those Old Testament

leaders set up a pillar; when they wanted an abode for deity, they built the tabernacle and later, the temple; and when they would provide an audience-room in which to worship God, they built the synagogue. So now, if we would interpret religion as applying to all of life, we build not only a place in which to worship, but one fitted for community service, a plant that will enable the church to meet the community needs providing for physical, social, educational and recreational uplift. Thus the purpose defines the architectural task. If these varied interests are to be provided for, it may be done in one building, or in a group of buildings, church, parish house, parsonage. Each building can be made to proclaim its purpose, yet all be one complete plant, beautifully harmonious in design.

The first of the fine arts to be developed was architecture, which has three essential elements: utility, stability, beauty. "Utility and stability raise it to the dignity of the useful arts, beauty to the dignity of the fine arts." The task today is to combine the charm of the Middle Ages with the comfort and convenience of the 19th century, if we provide a properly equipped plant built for the work that needs to be done. The trouble with most Church schools is that they are working in rooms definitely built for other purposes. I plead for a building constructed and equipped primarily for the Church school, for it is here that the Church finds its greatest opportunity.

In building a modern church, the first mistake is in accepting some ancient or amateurish plan instead of insisting upon the employment of a modern church specialist, an ecclesiastical artist who knows the needs of an up-to-date church. The contractor, too, should be a builder of churches, whose spirit and skill are right. Then get the best person available, both artistically and religiously, who will for love of the

cause watch the progress of the work, to secure the effects desired, working from the very first with architect and builder, that both the general plans and the details may be as nearly perfect as possible, and that desirable modifications may be discovered and the results secured before it is impossible. If one plans for ten years, yet unforeseen defects will develop and correction will prove possible by slight modifications; if unchanged, there may be a permanent loss.

Look well to the foundations. Economize anywhere else, but not here. Only the best in material and workmanship should be used, for these are cheapest in the end. Make generous provision for instrumental and choral work. Music melts, moulds and inspires both preacher and people. Bring the audience close around speaker and singers. Do not lose your average congregation in a large auditorium built for special occasions. With room on the first floor for the average congregation, the balcony and adjoining rooms can easily be made to increase the seating threefold. Every church owes it to the rising generation to build for the future. Stability, dignity, solidity inspire confidence in the faith of the builder. This splendid organization, the Congregational Church Building Society, alone makes possible, with its trust funds and wise counsel, results of incomparable value. The large experience, cordial interest and generous helpfulness of its officers are among the finest expressions of our fellowship.

Rightly to finance a church building enterprise is effectively witnessing for Christ. Be strictly honest, whether it be in soliciting or collecting, in securing material or labor, or in dealing with this Society, our large hearted foster-mother. Give the church a gilt-edged name for prompt, honorable dealing in all its business affairs. Nothing less is Christian.

Install both a baptistry and a font. They will foster investigation, pro-

mote Christian union, and be silent witnesses to our freedom as to form and our emphasis on the Spirit.

Provide for the very best in religious education and evangelism, as chief channels in the regular work.

Make the open Bible, the star and the cross our common symbols.

Remember ventilation gives vigor and aids victory, while musty air is an opiate.

Mysterious gloom is not a religious atmosphere.

Bad architecture makes buildings blasphemy, and its evil influence is more enduring than heterodox preaching.

Avoidable ugliness is sin, whether it be in worship, or houses of worship.

If the architect is a real Christian artist, he will breathe into a church building, whether it be great or small, an atmosphere of reverence and worship. He will make it indeed a house of prayer, give to it the power to quiet and impress, and to stir one's spiritual aspirations. He will make it a place in which it is easy, yea, natural, to think of divine things, and commune with the Unseen and the Eternal.

Here are two church buildings of equal architectural perfection. One is grand and cold, calling for artistic approval. The other is mysteriously majestic, calling forth reverence and worship. One says, "Behold me and my perfection;" the other, "Behold, this is the house of God, the very gate of heaven." The difference is not one of art or cost; it is the pervading spirit, a secret touch of genius that speaks to the universal and unalterably religious in all humanity. Much of this, I believe, is in the details, surprising and uplifting the thought; a tile cross, as in the corridor of Riverside Mission Inn; a gem of an altar light, as in the Circle Church, Buffalo; a Thorwaldsen angel in whitest marble, as in Hagerstown; an onyx baptismal font, as in the Church of the Angels, or some suitable sym-

bol wrought into tile, fresco, panels and wood carving.

But this spirit of worship and impulse to work is not called forth by that which is barbarous, either in attempted grandeur, or in revolt against the Mediaeval or Catholic past. The play of light and shadow gives loveliness of effect. Make ample provision for the miracle of light, burning, drifting, shimmering through the finest of art glass windows, void of all vulgarity and crudeness of color, as in this temple. The windows may make a church either garish or glorious, astonishing and offending, or

lifting one out of self into oneness with one's Maker.

Building a modern church is costly business, more costly than ever before, and our success and joy will be in proportion to our generous investment in cash, labor and devotion of life. Give yourself to it. Build yourself into it, your faith, your hope, your love. Make your plant as substantial and as beautiful as your resources will permit. Combine simplicity and strength, and be assured it will remain a silent preacher long after you have gone to your reward. It will be a gospel in stone.



PLYMOUTH CONGREGATIONAL CHURCH (INTERIOR) SEATTLE, WASH.

PROVIDING FOR THE MUSICAL SERVICE

By Charles H. Richards, D.D.

IN planning the new church building ample provision must be made for the service of praise. This has such value and importance in the church life that it deserves

very careful consideration.

The intellectual and the emotional features of the religious life are both necessary. With the intellect we see the eternal realities, God, and his great

cosmic plan. We grasp the fundamental laws of life, and catch the vision of Infinite love. But the vision stirs the heart to adoration, to exultant joy, to an ecstasy of praise. The emotional nature must express itself, breaking into song that it may voice its thanksgiving and delight.

No religious life is complete and satisfying unless both these elements are developed. First we must see, then we must sing. We must have a clear, strong, rational perception of the great truths of life; that is doctrine. Then with hearts enkindled, we must pour forth our glad and grateful feeling in praise and prayer; that is worship.

The Location of the Organ and Choir

One of the first questions which must be considered is where the organ and choir are to be placed in the house of worship. The prevailing method seventy-five years ago was to place the choir in a gallery opposite the pulpit. The preacher at one end of the room faced the congregation; the choir at the other end sang to their backs. A good many churches, built long ago, still retain this arrangement, and provide with it a delightful and inspiring service of song. Center Church, Hartford, and the Brick Presbyterian Church in New York are notable examples of the possibility of enriching the service of worship with the very finest instrumental and vocal music with organ and choir in this location.

But with the increasing emphasis on the importance of congregational singing, and the recognized necessity of strong leadership if this is to be all it ought to be, the old location has been abandoned in these later years. When a precentor leads the service of song he stands in front of the people, that with voice and hand he may keep them up to the mark. A large, strong choir affords far better leadership than a precentor, and this also needs to be where it can be seen, and where its vigorous voices may easily carry the congregation with it.

The modern method, therefore, is to place organ and choir not far from the pulpit. Sometimes it is at the side of the church. In the Shepard Memorial Church of Cambridge the organist and choir occupy a rather high gallery at the side of the auditorium. In Park Avenue Church, Minneapolis, the choir gallery extends from the pulpit platform along the side of the room. Our fine Plymouth Church in Des Moines has the organ immediately back of the pulpit, and a corner adjoining it is arranged for a choir of sixty or more in terraced ranks nearly fronting the congregation.

But usually the choir is placed back of the pulpit, where it is in full view of all the people, in the best possible position to lead the service of song. Sometimes it is a gallery ten feet above the level of the pulpit platform. In the First Church, Montclair, this is above a rarely beautiful carved screen, in front of which is a row of seats for the clergy. In First Church, Madison, Wisconsin, there is a very broad gallery in front of the organ, connected with galleries on the sides of the church, so that the vested choir of one hundred may be at any time reinforced by the junior vested choir of a hundred in an unbroken semi-circle. Sometimes, as in the Second Church, Oberlin, the first rank of singers is only slightly higher than the pulpit platform, and the seats rise in tiers, higher and higher, till they can accommodate a hundred and fifty singers or more.

Few of our non-liturgical churches have as yet ventured to have a real chancel, with a double choir, half on one side and half on the other, facing each other, so that on occasion there may be autiphonal singing. One may see how effective this arrangement is in such a church as St. Thomas' (Episcopal) or the Church of the Divine Paternity (Universalist), New York. Our Broadway Tabernacle in New York has a unique and beautiful arrangement for the choir which ap-

proximates this. Two tiers of seats rise on opposite sides of the organ console, so that the two portions of the choir face each other. The soloists and some others occupy the space between. This makes an excellent working arrangement, and the ministers just in front of the choir screen find themselves well supported by those who lead the service of song.

How large a Choir shall it be?

For many years the musical ministries of the church were dominated by the belief that the ideal leadership in the service of song was a first-rate quartet choir. Those who have been members of such a quartet and those who have enjoyed the exquisite work frequently done by such expert singers must heartily appreciate the valuable service rendered.

But churches came to feel that so small a group of singers could neither give the strong leadership needed for congregational singing, nor render adequately the great anthems demanding many voices. Thirty years ago many churches heard with incredulity the statement that there was not a single English Congregational Church with a quartet choir, and that there had been a great revival of interest in church music there, stimulated by the large choruses in the churches. Dr. Henry Allon had been the leader in this movement, and in his London church at Islington the magnificent congregational singing led by a chorus of sixty or more included the rendering of the anthems by the entire congregation as well.

Such examples had their due effect. The advantages of this method were farther illustrated by the inspiring congregational singing led by large choirs in Plymouth Church, Brooklyn, our two great churches in Oberlin, and others. Men recalled the splendid work done in Park Church, Boston, by Lowell Mason and his great choir in the old days when in nearly all our churches there was a chorus in the gallery. Gradually there was a swing back from the

quartet to the chorus choir, till now it is only an exceptional church which is content to leave the conduct of its service of song to four singers, no matter how excellent. If the Psalmist expressed the true ideal in the words, "let everything that hath breath praise the Lord" there should be the strong leadership of many voices.

In planning the new auditorium provide ample room for a good chorus. Even though the number may be twenty for the usual services, there should be room enough for an augmented choir of fifty or more for special occasions.

The Organ

The choir, of course, needs good instrumental guidance and support. Some churches make temporary use of a piano for this purpose and it serves the purpose very well. A large reed organ or vocalion, if well played, may render excellent service in a room of moderate size. But most churches in these days are ambitious in their desire to have a pipe organ, either at once or eventually.

Anything like the great organ of today was entirely unknown in the early Christian centuries. Pictures of a row of eight pipes show the embryo of what we now have, but each pipe had its separate bellows, and there were as many blowers as pipes. Later the pipes were sounded by keys three inches wide, pounded by the fist. Little by little the instrument was improved, but for a long time it took two players to manipulate it. Not till near the time of Columbus did it have a pedal keyboard. Centuries were needed for its development into a really effective and useful instrument, until at last in our day we have in it a combination of instruments with a variety and range which is marvelous. It is a complete orchestra in itself. At the bidding of the player it will whisper or thunder, thrill the soul with some tender melody or make the walls tremble with a Niagara of sound. It is the most fitting vehicle for the expression of de-

vout feeling, the mightiest supporter of the service of song, the glory of the sanctuary.

If one would see this royal instrument in its fullest development, with its flutes and trumpets, its reeds and diapasons, its echoes and chimes, its tubas and bombards, with the wonderful combinations and mechanical devices which by a touch produce remarkable changes and contrasts, let him visit and study the instrument in the Cathedral of St. John the Divine in New York. Or let him examine the great organ in the City Hall of Portland, Maine, where Mr. McFarlane delights great summer audiences every weekday by exhibiting the astonishing resources of this forty thousand dollar instrument.

But of course few churches can hope for so costly an instrument. A small organ, however, if well constructed and well balanced, may approximate the same fine result. It needs an immense room to make an immense organ enjoyable. The instrument should be adapted to the size of the room. It will be a mistake to get an organ too big and powerful for the auditorium in which it is placed.

Care should be exercised in selecting the builder. The best is none too good. He should be a man (or a firm) of first-rate experience, whose successful work has established a reputation which inspires confidence. It may be possible to secure from such a builder a second-hand organ, revoiced and reconstructed, at a very moderate rate. This has sometimes been done for less than \$1500. Twice that amount will purchase a good two manual organ with modern mechanical appliances. A still larger amount will give to a church an instrument with three or more manuals, and a surprising equipment of stops and combinations.

The advice of a first-rate organist is very desirable for the organ committee when it makes out a schedule for the organ it desires. It is a very complicated instrument, and the val-

ues of the different stops and combinations are so varied that it needs a musician of experience and fine taste to give guidance in the matter. Visits to churches which have fine organs will also be a help.

When the organ is placed in the church make sure that it has room enough to allow it to have its full effect. Too often it is so boxed in that its tones are partially smothered. The reason for the splendor of sound that one enjoys in English cathedrals and other great churches is that the organ is built out in the open, sometimes over the choir screen, and it pours forth its mighty notes unimpeded, filling nave and aisles with reverberating harmonies.

The Choir Room

It is desirable to have, if possible, a choir room, not only for practice, but as a convenient place preparatory to entering the place of worship in an orderly manner. All should go in together and in the order in which they are to sit. It is a growing custom in our churches for the choir to enter singing a processional hymn. The first verse is sung in the ante-room, the doors of the sanctuary being closed. With the second verse the doors open, and the choir proceeds singing to their seats, the congregation rising and joining in the hymn.

In the choir room there should be a cabinet in which the anthems and other music may be kept in such a way that the choirmaster may easily lay his hand on anything needed for a particular service.

Closets for the vestments may also be placed in this room if the church has a vested choir.

The Hymn Books

In planning for its musical equipment the church will not forget the importance of congregational singing that all the people may unite in the service of praise. This means that plenty of hymn books must be provided that everyone may see the music and the words.

THE CONGREGATIONAL EDUCATION SOCIETY

THE Congregational Education Society has had a large share in Americanization work through its academies and colleges. It is making a distinct contribution through its schools for training ministers and leaders who become standard bearers among the many nationalities which have come to our country. Four Foreign Institutes are maintained: the Dano-Norwegian, Swedish and Finnish in the Union Theological College in Chicago, and the German Theological School in Redfield, South Dakota. Here leaders are being trained who are able to preach in their native language and also in English. There are few channels through which more can be done actually to Americanize these peoples than through the minister who is thoroughly American in spirit and training.



A recent survey made by the Interchurch Movement shows that what is true of the value of our Congregational colleges in supplying men for the ministry and missionary service is true in other denominations. Dr. Kelly, who made this survey, gives the following examples: ninety per cent of ministers and missionaries of the Presbyterian Church in U. S. A. are from colleges of the denomination. From 90 to 95 per cent of the ministers of the United Brethren and practically all missionaries of the denomination were trained in the church schools. Eighty per cent of the leaders of the Disciples' Church are persons trained in the schools of the church. Ninety-three per cent of the college graduates among the ministers of the Methodist Episcopal Church are from schools of the church.



A young man of German parentage, who is taking the regular college course at Billings Polytechnic, goes out every Sunday on a forty mile circuit to minister to three churches among his own people, preaching in English.



In our colleges and academies are many teachers long in service whose painstaking, splendid work is unheralded, whose labors are most inadequately recompensed. We recognize all such as standard-bearers, and call to remembrance their work, and record appreciation of it. Their names are starred on our service flag.



There are in the United States between thirteen and fifteen millions of persons of foreign birth. Of these approximately 5,000,000 can not read, write, or speak the English language, and approximately 2,500,000 of them can not read or write in any language.



The Russian Germans in the Northwest are almost exclusively inclined towards Congregationalism. In all the essentials of their religious life, these Russian Germans are similar to the Pilgrims of New England, Covenanters of Scotland, Waldenses of Italy, Huguenots of France. Redfield College and Theological School opens its doors to the German youth, and they eagerly seize the opportunity for education, and become leaders among their people.



A TYPICAL GROUP OF THEOLOGICAL STUDENTS, TRAINED AND AMERICANIZED, AND NOW AMERICANIZING STANDARD BEARERS.

SOME NORWEGIAN AND DANISH STANDARD BEARERS

By Rev. O. C. Grauer, Chicago, Ill.

FOR many years the Congregational Education Society has been aiding foreign-speaking students in process of being Americanized and theologically trained as standard bearers among their own people. Americanization is nothing new to us. For more than thirty years Fisk Hall in Chicago has been a training camp, where hundreds of them—Swedes, Danes, Norwegians, Finns, Germans, Russians, Armenians—have received training for the ministry and instruction in American ideals and institutions, and all in an atmosphere of true Americanism, created by the presence of fine fellows from American colleges and the personalities of such rare men as Professors Fisk, Curtiss, Scott, MacKenzie, Graham Taylor, Ozora S. Davis, and others.

The men in the group above are standard bearers in New York, New Jersey, Illinois, Nebraska, North Dakota, California, and China.

Being better acquainted with the Norwegian and Danish men, I will sketch the work of a few of them for this issue.

Ole T. Thompson came as an immigrant boy to Ellis Island in '96. He went to evening school in Chicago to learn English. An earnest Christian he held noon meetings for workmen in the chair factory where he worked. He caught the vision of

the Gospel standard bearer, came to the Seminary, graduated in '93, and has served several Norwegian churches. He is now at Winona, Minnesota, for the second time. His church, the Lakeside Scandinavian, has so far progressed in Americanization that it has changed its policy to become a community church, seeking to minister to all through English, which is used now in nearly all meetings. Mr. Thompson's young people's class in the Sunday School has Norwegian, Swedish, German and Polish young Americans as members. Speaking of Americanization, this pastor remarked that to Congregationalize the people is to Americanize them.

Severt Martin Andrewsen came with his brother Andrew from a farm in Kansas, and they certainly looked like unpromising material, but we put them through our "Melting Pot" at the Seminary, and they have been very useful men. Student summer work brought Severt to rural Wisconsin, where he wore out shoe leather on country roads, visiting the neglected farmers' homes and holding meetings where they would receive him. A Norwegian church was born in Maple Valley, and after graduating both he and his brother have served and suffered here. This church celebrated its twenty-fifth anniversary this year, and Americani-

zation had so far proceeded that the people would not have any Norwegian used at the services, but everything in English. At a church conference on this day, it was decided to make the church hereafter a distinctively American church. Many young people have gone from this church to Northland College, and to other schools to receive the broader American culture.

Mr. Andrewsen has recently gone to Iowa to succeed his brother Andrew in three Scandinavian fields. One of these churches recently took second honor in completing the Tercentenary Course of our National Council. Rev. Andrew J. Andrewsen has gone to serve the English-speaking Congregational church at Spencer, Nebraska.

Some years ago I was driven to a little Norwegian country church by a freckle-faced, awkward, farmer boy, to whom I opened the vision of Christian leadership. He was not disobedient and so Albert Amundsen came to the school, and after graduating with credit served several Norwegian churches. He developed a desire for more education, worked his way through Yankton College, served churches of our faith in South Dakota, Wisconsin, and last in Tombstone, Arizona, from whence he was called hence.

John Hjetland looked like a crude, unpromising newcomer, when he appeared at the school, but three years' sojourn transformed him, and made him so eager for American culture that he went to an American college, graduated, and then took the divinity course at Yale. For more than fifteen years he has been serving Congregational churches in states where he could reach his own people with American as well as Christian influences.

Christian T. Dyrness came from a farm, with limited education, but with burning zeal to evangelize his people. While a student he held Norwegian services in a hall in Chicago.

He has stayed on the job, as standard bearer to his people in this neighborhood now for thirty years, promoting Christian and American culture, and what has been wrought? Salem Church is a strong Christian institution with over five hundred members. It has an English Sunday School with about four hundred members, a young people's organization with about three hundred, a large choir and orchestra, and numerous other organizations of women and men. The property is worth about \$40,000. They maintain a home for young women, where thirty can be cared for, and are taught English and American household ways. An orphanage supported by the church has now about thirty children. Two American missionaries and five native evangelists in China and Africa are supported by the church. The people fill the church to its eight hundred capacity on Sundays, and frequently on special occasions are obliged to hold simultaneous meetings in auditorium and basement. They are loyal Americans and wide-awake spiritually, and, while they use Norwegian, the English language is coming increasingly into use in preaching services as well as Sunday School and Christian Endeavor. They honor and love their standard bearer, whose leadership and influence is wise and steady and strong for everything good in the neighborhood.

Ingyar John Loe got his start in Christian service in the Salvation Army, working with the Norwegian corps. He graduated from our school in '09 and was called to the Norwegian church in Minneapolis, Minn., where he spent eight years as standard bearer, exerting a strong Christian influence especially on the young people. He married a well Americanized Norwegian girl from North Dakota, who has been a splendid helper. Recently he was called to the leadership of the Norwegian church in Boston, Mass., where there is great opportunity for him to help

his people, who have the American spirit and ways, though they are organized as a Norwegian church.

We might multiply and enlarge stories of our Norwegian students and find them interesting. Everywhere there are signs of growth in Christian life and service, and a deep interest in the highest welfare of the community and nation. The students gradually work into American life and service. Five of our Norwegian men now serve very acceptably English-speaking Congregational churches. Six of them are at work

in neglected rural communities as missionaries under the American Sunday School Union. Two of them are professors in an American-Norwegian Academy and Bible Institute. All of them have been backed by our Congregational Education Society without whose aid they could hardly have gone through the school. What is said about Norwegian students can be said of students of other nationalities, whom we have trained and sent forth to be standard bearers among their own people. They are serving their people and serving them well.



THE CONGREGATIONAL TRAINING SCHOOL FOR WOMEN

THE Congregational Training School has in the past ten years sent out half a hundred young women prepared for the work of Church Assistant, Director of Religious Education or Parish Visitor. Last June seven were graduated, but to meet the demands for this year alone seven times seven are needed. The school is equipped to offer adequate training, but churches must send more young women.

A graduate of 1911, a Director of Religious Education in a large city church, writes:

"My own work in religious education has consisted almost entirely of supervision, arranging for courses of study in several organizations, securing the right teachers for the right classes, planning for teachers' meetings, conducting teacher training classes, story-telling groups, and organizing mission study classes which have been conducted by members of the congregation. I have this year prepared supplementary outlines of study for the Sunday School on the history of our Congregational societies, and a set of outlines on Social Service in Our Community, as well as arranging for supplementary



CHICAGO TRAINING SCHOOL GRADUATES

memory work in the Bible for the younger classes."

Here is a list of tasks reported by a 1913 graduate in a small Congregational church in Wisconsin:

"Grading the Sunday school, conducting a training class for teachers,

installing a thorough system of church records, starting a cradle roll, organizing Camp Fire Girls and three Christian Endeavor Societies, meeting with high school girls for physical exercise and social good times

calling on all the church families attending all services and special activities of the church, and co-operating with various civic and religious organizations. It is a wonderful work and is being well done.



A CHURCH ASSISTANT IN A RURAL COMMUNITY

SITUATION. I am living in the county seat of, a town of some 18,000, the center of a rich agricultural region. The townspeople, many of them are retired farmers who have moved in to give their young folks the advantages of the High School, business men who have come to meet their needs and employees of the railroad shops.

I am working in a church of some 675 members, with as many again who look to us for a church home. The heads of the families are in most cases business men whose children complete their education in higher institutions of learning.

I am associated with a minister with a large vision of the work of the Kingdom and a keen appreciation of the work of an assistant.

I am located in an office of a comparatively new church plant whose doors are open every day for "work and worship."

Problems. To help the community to undertake more welfare work, to be loyal, not "knockers." To help the retired farmer to "loosen up," and vote for taxes which will bring us better school buildings, playgrounds and parks.

To create a stronger spirit of loyalty

to the Church among the young people by finding definite tasks for them to perform and giving them financial responsibility.

To successfully compete with the "movie" and the dance hall, by making the church motion picture machine serve to its fullest capacity, and to make the social life strong and attractive.

Solution. Some progress is being made through the Ministerial Association of which I am a member, in getting a better community spirit. A Young People's Community Council has just been organized to include the young folks of the churches, to promote such activities, recreational, social and spiritual that shall tend to lead them into fuller affection for their individual churches and a correspondingly more abundant spiritual life; also to study constructively the adolescent problems of our city. At their first meeting the other evening a number of these leaders said that if they were to become efficient leaders of these young people they must be trained, and voted then and there to push the Teacher Training class which the Y. W. has just voted to put on for the community. Splendid results are expected.

COMPARATIVE STATEMENT

RECEIPTS FOR DECEMBER		Churches, Individuals	Women's Societies	Legacies	Other Sources	Total
	This year	8,570.73	960.85	.....	4,225.00	13,756.58
	Last year	6,960.37	1,036.20	1,514.15	50.00	9,560.72
	Increase	1,610.36	.....	.....	4,175.00	5,785.36
	Decrease	.....	75.35	1,514.15	.....	1,589.50

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Rev. Karl F. Henrikson, Superintendent of the Finnish Department of The Congregational Home Missionary Society, has recently become a joint worker and will care for the Sunday School Extension work of the churches. Superintendent Henrikson has just made an extended visitation of the Finnish work, covering the states of Oregon, Washington, Montana and Minnesota, and during that itinerary organized a Sunday School at Midway, Minnesota. We welcome Mr. Henrikson to the field force of the Society.



Rev. Joel Harper, D.D., and Rev. Chas. D. Gaffney, our new field workers in the state of Washington, are already sending in extended and encouraging reports, indicating a large opportunity for Sunday School Extension work in their territory.



One of the recent additions to our field force, who until a few months ago had been a pastor, and therefore home with his family most of the time, returned from a long trip very late on Saturday night, and remaining home for Sunday, attended the morning worship at the local church. His little boy, surprised to see "Daddy" at church, went up to him at the close of the Sunday School session and asked him if he would come home to dinner. He had been away so much that the little lad thought he would go off again at once. Our field workers are called upon to sacrifice a great deal in connection with their home life, in order to meet even the most pressing calls for service.



From a ranching section comes a story pathetic and challenging. A school teacher, in a sparsely settled community writes, "I have nine pupils in my school, and only one knows what the Bible is. Not one has ever heard of the Lord's Prayer." One of our field workers is following up this letter and hopes to be of service in establishing Christian work in this community.



December reports are coming in as the copy for this issue is going to press, and our workers report three new mission schools organized during that month. Christmas festivities have been joyous and helpful, especially in giving for others, and now active measures are being taken to make the first three months of 1920 strong in service along general lines of Church and Mission School advancement. Institutes and group conferences have been planned for, survey work is to be undertaken, evangelistic endeavor made prominent and community welfare stressed. One worker writes that the best thing that came into his life on Christmas was the return of his boy to the old home, after three years' service for his country. The picture of the young man was enclosed, and as one looked at the finely developed manly form, and open minded face of the young soldier, the prayer was uttered that many such young men might hear the call to the larger service of the Kingdom and become leaders in the great and growing program of the Christian Church.

WE CAN AND WE WILL

SUCH a spirit always meets with success, especially in the realm of service for others. Hence it came to pass that, when away down South in a backward community the

Best of all, twenty-five of the members of the Sunday School made the Christian profession and united with the church.

From this same part of the South,

comes another message, in connection with which the Sunday School Extension field worker says that he fails to understand the mind of the church that neglects the Sunday School; for in his district, ninety-eight per cent of the accessions to the churches are from that source, and in the case of one church, out of thirty-one additions on confession of faith, thirty were from the Sunday School. The commu-

nity in which this church is situated is rich with young life. Large families are the rule. Two brothers with whom the missionary stopped on various occasions have each ten children; a brother-in-law has thirteen, while the senior deacon is not only grandfather to the thirty-three mentioned, but to some thirty-five others. This is a distinctly American com-



A MOUNTED CLASS.

church and the Sunday School faced extinction, some one was ready to say it should not be so.

It happened in this way. There was some misunderstanding in the ranks of the church membership, and the entire neighborhood soon became involved in a factional fight. One night the church building went up in flames, and in the ranks of the people there was more heat than light. But two men stood by the right, and determined that religion in organized form should remain in the community. The school building was not available, and no public hall existed. So the two men went into the woods and cut logs, hauled them to the mill, and then with the rough lumber constructed a meeting-house. With only rafters overhead, and loose planks for the floor, the newly housed school grew and flourished; past grievances were forgotten; the community interest was renewed, and the church reorganized, eventually entertaining the local association.



ON THE WAY HOME

munity; these children are as bright as the average in any section of the country, and deserve the best opportunities possible in the way of reli-

gious education and training. The program of the Sunday School Extension Society in its relations with the Church Extension and Religious Education Boards is able to meet the needs of just such a community. Moreover it not only organizes successively along Sunday School, church and religious educational lines, but imparts the missionary spirit and Congregational impulse that result so frequently in perma-

nent work being accomplished for the individual community, and a leadership that reaches out into other places. For, from our little village churches; from the rural regions; from our mission schools there comes something not only real in its initial purpose along Christian lines, but something adventurous in its spirit that is inspiring our children and young people to seek the paths of service.



SOME MONTANA POSSIBILITIES

THE Home Missions Council survey last summer revealed the fact that there were some large possibilities in the rural regions and along certain lines of railroad for aggressive Sunday School work. Of course the crop failure of last season was so extensive that many of these opportunities will have to be put on the waiting list, both for lack of money as well as shortage of workers. One automobile trip of nearly two hundred miles, took in a region so far from the railroads and so sparsely settled, that though needy religiously, is so remote from existing church organizations, that even an occasional vision from one of the home missionary pastors is impossible, and no one is available for regular work in that community. In two other sections of country, covering a large area, at least twelve new Sunday Schools could be established if men and means were available. In a third section, half a dozen schools could be organized, and within the limits of the territory assigned to us by the survey, not less than fifty organizations could be effected.

Facing such conditions our field workers have to exercise constantly the grace of patience, and go steadily on their way, working to the limit of strength and means provided and making their service as effective as possible. Here is the record of one church, in the midst of a community that has passed through three years of drouth, and in spite of

such oppressing conditions, sending to our seven missionary societies over \$300; of a farmer's wife contributing \$60 in gratitude for what little harvest was granted; of a home missionary pastor and his children picking rocks off the highway in order to be able to do something for the Lord's work; others doing an extra task so as to do their part in church and missionary needs, and the general missionary back of all of these lives in his large service, reaching home after many a long and tiring journey, glad because of the wonderful richness of the spirit entering into his own life.

From many of these communities young people are wending their way to high school, academy, or college life, led to take such a step because of the Christian touch upon their lives on the part of pastor, teacher, or missionary worker. Here is the message from a letter written by a young man who says: "I want to thank you again for daring to challenge my crude ideas, and make me think along higher lines. Some people would not have thought it worth while; others might have done it in a way that would not have been welcome; but your directness and sincerity won me. You did not make fun of my crudeness as others have done, but made me feel the challenge of larger ideals." In this way folks are being reached one by one, and the larger things of the Kingdom are gradually coming to pass.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE YEAR NINETEEN HUNDRED AND NINETEEN

N OTWITHSTANDING the memorable fact that the great Pilgrim Memorial Campaign occupied the attention and secured the largest gifts in our denomination of any cause presented, The Congregational Board of Ministerial Relief has had one of its best years.

The receipts for the year have been:

Donations	\$ 58,583.71
Income from invested fund	65,824.47
Legacies and gifts for the Endowment Fund	19,150.46
Total	<hr/> \$143,558.64

These figures are a decided advance over the corresponding figures for 1918. Many of us feared that the Pilgrim Memorial Drive would seriously affect the receipts of the Board of Ministerial Relief. The facts are that the Drive resulted in increasing the gifts to the Board, while proving a wonderful success for the Memorial Fund.

If you add to the above figures the conditional gift receipts of \$83,318.02, we get a grand total of receipts for the year amounting to \$226,876.66. Excluding the two years in which the James Legacy was paid into the treasury of the Board, these are the largest annual receipts in its history.

The payments to the pensioners through the treasury of the Board, including those to the several State Societies, were \$101,705.66. Never before has as much as \$100,000 been paid to the old ministers or their widows in a single year.

The Board was able in the last

quarter of the year to include an addition to the annual grants of twenty-five per cent. The claims upon the Board have been larger than ever before and they are constantly increasing. Unless we can find some way each year to increase the receipts of the Board, it will become necessary to reduce the amount of the annual grants. We are confident that the churches do not desire that the grants should be decreased, but rather that their contributions should be enlarged.

We have space for but one letter, illustrating however the attitude of all, from a veteran of the ministry speaking for his wife as well as himself. We received hundreds of similar letters. This brother writes:

"Through the forty years of service among small churches there have been continued verifications of God's promises as to the supply of our needs. Not a murmur or a criticism have we to make as to salary or lack of thoughtfulness on the part of our parishioners as to the needs of the minister. We have had compensations and sympathetic care for our earthly needs, which can only be explained in the thought that the Master looks after His own, and at no time has there been need of anxiety. Today there is great need to emphasize faith and for young men to base their response to the call to do His work on this faith that God cares for those who faithfully do His work. The twenty-five per cent increase in the allotment, with the most generous Christmas Gift, exceeds all our expectations, but it is along the line of God's treatment of his children."

THE CHRISTMAS FUND

IT is well known by the contributors to the Christmas Fund that the books for this Fund are kept open for receipts up to and including December 31st. The amount of the Fund this year was \$21,500, as against \$14,666 for 1918, showing an increase of nearly \$7,000.

The distribution of the Christmas Fund is usually in two checks, the first one to reach the pensioners by Christmas Day and the second one in the form of New Year checks. Not in every individual case are there two checks, but in most cases there is also the New Year greeting. Over four hundred families, scattered throughout the entire country, received this year a Christmas check. The amount of the check was in addition to the annual grants. When you consider that these grants are pitifully inadequate, averaging less than \$300 per family, you can appreciate the wonderful help brought to them by the Christmas checks.

The Christmas Fund bears its own

expenses. That is, the extra cost of raising it is charged to the Fund. The services of the regular members of the Relief Board office force, are given freely to this additional labor, but advertising, supplies, postage, extra help, printing, cuts, etc., are met by the Fund. This is relatively small and almost the entire amount received goes directly to the families of the old ministers.

We take this opportunity to extend to all the contributors to the Christmas Fund whose eyes may fall upon this paragraph, the grateful acknowledgments of the Board and of the veterans, and of those of us who have done the work in gathering and distributing this blessed ministry.

Another Christmas is coming. Though all those who have participated in the Christmas Fund this year will not be on hand at the next Christmas, there will be those who need its encouraging tokens of love and service as much as any who have shared in it in the past.

A LETTER THAT SPEAKS FOR ITSELF

"I AM proud to receive your annuity check, the first. I have talked annuity to the Brethren, often with indifferent success, and this check is just a confirmation of my good judgment. The Pilgrim Memorial Fund is changing the old attitude of indifference to one of interest, but we have still some dis-

tance to go before we overtake this strange lethargy. There are such opportunities now to buy gold bricks that sober annuities seem unattractive. The deeper I get into the secrets of ministerial finance, the more I am convinced of the stability of our Ministerial Savings Bank."

A MINISTER.

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the twelve months, ending December 31, 1918 and 1919

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1918.....	16,942.52	3,666.01	1,623.69	956.27	8,107.45	16,101.06	57,319.48	104,716.48
1919.....	20,421.39	2,660.53	2,376.17	2,239.91	10,376.40	20,509.31	65,824.47	124,408.18
Increase	3,478.87	.....	752.48	1,268.95	2,268.95	4,408.25	8,504.99	19,691.
Decrease	.....	1,005.48	.....	.....	.....	.....	.....	.....

The above figures do not include receipts for Endowment nor Conditional Gifts.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

SCHAUFFLER BUILDING FUND

On the Down Grade

Considerably more than half of the \$125,000 asked for is already in, so we feel that we have crossed the mountain of difficulty, and are on the down grade.

Never was there greater need of women missionaries than just now. Surely Henry Albert Schauffler had a vision of these times when he founded the Schauffler Missionary Training School and put forth his great effort among the Bohemian population of Cleveland. He realized even then the need of women city missionaries. A few lines from the pen of Mrs. Schauffler will suggest the pathetic efforts and heart struggles through which he passed, and by means of which this knowledge was gained:

"He himself could do little in the homes at that time. The men were away at work and the women were timid and suspicious. Often in the evening he would take a lantern and a cane, and go about the dark streets trying to get acquainted with the men in the homes."

And thus he came to know what you and I have been slow in learning, that such an institution as Schauffler Missionary Training School is indispensable in the work of making American citizens.

Just now we need \$33,960 to complete our fund. Write to the chairman of your district and find out how much of this belongs to your state.

Western Division—Mrs. W. J. Pell, Claremont, California. (Box 97.)

Eastern Division—Miss Dora H. Moulton, 9 Hill St., Portland, Maine.

Central Division—Mrs. Chas. Hutchison, 341 W. Oakland Ave., Toledo, Ohio.



TOPIC FOR MARCH, 1920

Congregational Education Society

"STANDARD BEARERS"

Hymns:

Rejoice Ye Pure in Heart.

Sound the Battle Cry.

Fling out the Banner.

Our Country's Voice Is Pleading.

America, the Beautiful.

Oh, Highly Favored People.

Oh, Master, Let Me Walk with Thee.

Speak to Me Lord, that I May Speak.

Scripture: Deut. 31:12-16; Ps. 60:4; Ps. 20:5; Eph. 4:11-15.

Prayer: Oh God, our loving Father, we thank thee for the blessed heritage which is ours. We pray for all those who have come as strangers to our land from other shores. May they become sharers with us of the blessings of freedom and justice. May they be one with us in loyalty to our country. May they share with us in love to Christ, the Captain of our salvation. We crave thy blessing on all who go forth among them as standard bearers of the Cross. May their leadership be with courage, patience and love. May they ever see by faith the matchless leader Jesus Christ. May they have the vision and purpose to gather in His triumphant company all backward and sordid souls. Endue them with power to lead all such to the more abundant life in Christ Jesus, our Lord. Amen.

Three Sketches of the Institutions that prepare Standard Bearers:

Union Theological College, Chicago, Ill.: for work in 125 churches among Danes, Norwegians, Swedes and Finns;

Redfield College and Theological Seminary, Redfield, South Dakota: for work among Germans in 165 churches;

Schauffler Missionary Training School, Cleveland, Ohio: Sending out young women among 14 nationalities.

A paper on teachers and pastors long in the service who have carried the standard among foreign-speaking people.

Snapshots of graduates of these institutions in their present fields of work.

Material:

Send for leaflets on these institutions to the Congregational Education Society, 14 Beacon St., Boston, Mass. See also articles in THE AMERICAN MISSIONARY for January and February, 1920. Brief sketches will be found in the Congregational Supplement to "Christian Americanization" pages 38, 39, 107. (Price, twenty cents.)

CONGREGATIONAL WORLD MOVEMENT

DURING recent weeks rapid progress has been made in shaping the plans for our "Congregational World Movement," for so our new advance program has been named. Two meetings of the commission appointed to direct the Movement have been held and important matters of policy determined. To the gratification of all Dr. Herman F. Swartz is to be the General Secretary of the Movement, having entered upon his duties January 1st. An Executive Committee of fifteen ministers and laymen has been appointed to co-operate with Dr. Swartz, and the ranking secretaries of the Mission Boards, with Dr. Herring and Dr. Fagley, sit with this committee in an advisory capacity, without vote. This joint body meets at frequent intervals, that it may keep in close touch with all phases of the work. Headquarters have been secured, an office staff created and plans for the necessary field and publicity work inaugurated. Already under the leadership of the Commission on Evangelism we have entered upon a campaign, similar in form and spirit to that followed last year, which looks forward toward the deepening and enriching of the spir-

itual life of our churches, in the weeks preceding Easter. Plans for seeking recruits for Christian leadership, both denominationally and through co-operation with the Interchurch World Movement, are also being put into operation.

On the financial side of the Movement, significant decisions have been reached. The financial campaign in 1920 will seek to meet only absolute emergency needs of our Mission Boards, the needs which must be cared for at once if work is to be maintained and ground held. This emergency budget will allow time for the making of thorough-going surveys, on which the program for the next four years will be based. To meet these vital needs next spring not less than \$3,000,000 will suffice, this sum to be given in part by the churches and in part by individual contributors. In this movement our women will have a clear and recognized part. Notices have already gone to State Union presidents, indicating what this part will probably be. As rapidly as possible detailed plans for our co-operation will be worked out. Let us all pledge to this great new enterprise our full and hearty support.



IS YOUR CHURCH ORGANIZED FOR MISSIONS

By having

Every Baby Enrolled in the Cradle Roll.

Every Boy and Girl Taught in Sunday School or Mission Band.

Every Young Person "Enlisted for Service."

Every Woman Studying, Working, Giving in the Woman's League.

Every Church Member Supporting Denominational Missions.

A Missionary Committee to Oversee It All.

Live Leaders—Live Workers—Live Methods.
Work for a Christian World.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

HERE AND THERE

Scene I. Time, Sunday 1:15. Place: Church School Assembly Room.

Chairman of the Missionary Department of the Woman's Association: "I do so wish our school would subscribe for the Here and There Stories for our Junior Department. Can't you persuade them?"

Assistant Superintendent (shaking her head): "I'm sorry, but it's no use to suggest it to them. You know what a shrewd Scotchman our superintendent is; every cent of the school's money must be spent to the best advantage and he does not include missionary education in his 'best.'"

C. M. D.: "I'm sorry, too; if the school would only show a little disposition to include missionary education in its work, I think the women would share the expense."

A. S.: "Do you think they would pay half the price if I would pay the other half?"

C. M. D.: "I know they would; that would be splendid."

A. S.: "Then it's settled. And I'll take pains to point out to the superintendent and treasurer the interest the children show in receiving their copies."

Scene II. A Year Later.

A. S.: "Our subscription to the 'Here and There Stories' runs out this month. Shall we renew it?"

Superintendent: "Let me see; I've forgotten how much they cost."

A. S.: "Eight dollars a year for us; you know we have an average of a hundred present in the Junior Department every Sunday."

S.: "You've convinced me that it would be a good investment. We had a big lack in our school."

Treasurer: "Did I hear you say our school had a big lack?"

S.: "I was saying it did have when

we were without the 'Here and There Stories.'"

T.: "I agree with you. I've been intending for a long time to tell you that I had changed my mind since last year; I haven't forgotten I told you we better humor the assistant superintendent's fad before. But you know my Dorothy has been in the Junior Department this year and I've been surprised to see how carefully she keeps each story. You may smile, but she never forgets now to save some of her money for the missionaries, and you must remember how selfish she used to be with her spending money. The stories have made a difference in her thought of other people, too. Her mother heard her tell one of the children the other day that she was going to be a missionary when she grew up, so she was practicing being kind now. I'm ready to make a speech at the teachers' meeting if you think they need convincing."

S.: "The teachers are with us, I know; several have spoken to me already of their approval. We seem to be a unanimous school on this point. I'm glad you reminded me our renewal was due."

A. S. (to herself): "It pays to be tactful!"

The "Here and There Stories" are published monthly, with the exception of July and August, by the Woman's Board of Missions (Foreign) and the Woman's Home Missionary Federation. Each issue consists of one foreign story and one home story in separate leaflets but mailed together. Subscription price for single copy, 20 cents a year. For 10 copies to one address, \$1.25; 25 copies, \$2.50; 100 copies, \$8.00. Single stories, 3 cents each. Address Miss Marion E. Barlow, 14 Beacon Street, Boston, Mass.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for December, 1919

The Daniel Hand Educational Fund for Colored People

Income for December from Investments.....	\$8,264.01
Previously acknowledged	9,962.28
	<hr/> \$19,226.29

Current Receipts

EASTERN DISTRICT

MAINE—\$656.50.

Alfred: Ch., 19.79. Auburn, Sixth Street Ch., 6.25. Bath, Winter Street Ch., 70. Biddeford: Second Ch., 20. Brooks: Ch., 4.50. Brownville: Ch., 2. Cumberland Center: Ch., 25. Dennyville: Ch., 17. East Baldwin: First Ch., 1.50. Ellsworth: S. S. for Thomasville, Ga., 8. Farmington: M. F. C., 5. Hallowell: Old South Ch., 7. Holden: Ch., 9. Kennebunkport: South Ch., 6. Lewiston: Pine Street Ch., 25. Lewiston: Mrs. W. W. M. for Piedmont College, 5. Lowell: Ch., 7. Machias: Center Street S. S., 5. Minot Center: Ch., 15. North Bridgton: Ch., 14.60. Perry: Ch., 3. Portage: Ch., 1. Portland: Stevens Avenue Ch., 2. J. M. G., 14.16. West Ch., 11. Presque Isle: Ch., 25. Richmond: Ch., 3. Saco: First Parish Ch., 12.22. Searsport: First Ch., 10.93. South Paris: First Ch., 25. Thomaston: Ch., 2. Winslow: Ch., 18. Woolwich: Ch., 6. Yarmouth: First Parish Ch., 20. York Corner: Second Ch., 9.

Women's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., 121.55.
NEW HAMPSHIRE—\$616.65

Alstead: First Ch., 3.65. Amherst: S. S., for Lexington, Ky., 5.50. Andover: Ch., 4. Bennington: C. E. Soc. for Ryder Memorial Hospital, 5. Claremont: Ch., 44.82. Conway: Second Ch., 9.09. Durham: Ch., 19. East Derry: First Ch., 3. East Jaffrey: Ch., 23.25. Goffstown: W. M. S., for Lexington, Ky., 1.16. Hanover: Church of Christ at Dartmouth College, 48.86. Hillsboro Center: Ch., 2. Hollis: Ch., 25.31. Hooksett: Ch., 2.50. Keene: First Ch., 99. Lebanon: Ch., by Mr. and Mrs. W. S. C., 50. Lyndeboro: Ch., 6. Manchester: Franklin St. Ch., 90. Meriden: Ch., 9.15. Nashua: Pilgrim Ch., 59.09. New Castel: Ch., 2.76. North Barnstead: Ch., 5. North Weare: Ch., 1. S. S., 8. Ossipee: Second Ch., 3.24. Pembroke: Ch., 15. Westmoreland: Ch., 5.27. Wilmot: Ch., 3. Wolfeboro: First Ch., 38.

The New Hampshire Female Cent Institution and Woman's Home Missionary Union, Miss Annie A. McFarland, Treasurer, Sanbornton, Aux., for Saluda Seminary, N. C., 25.

VERMONT, \$338.40.

(Donations 335.40, Legacy 3.00.)

Barnet: Ch., 4.29. Berlin: Ch., 9. Charlotte, Ch., 22.68. Chester: Ch., 20. Coventry: Ch., 10.78. Danby: Ch., 19.50. Danville: Ch., 37.50. East Barre: Ch., 4.80. East Berkshire: Ch., 18.21; S. S., 2.79. East

Braintree and West Brookfield: Ch., 11.31. East Burke: Ch., 13. Greensboro: Ch., 12.75. Guilford: Ch., 3.90. Melndoes Falls: First Ch., 19. New Haven: First Ch., 11.59. North Craftsbury: Ch., 8.11. Orleans: C. L., D., 10; E. S. Q., 5; for Luncheon Dorchester Academy. Putney: Ch., and S. S., 7.80. Rupert: Ch., 11.88. South Duxbury: Ch., 6.50. Tyson: Ch., 1.12. Vergennes: S. S., 1.62. Westford: Ch., 15. Westfield: Ch., 10. West Hartford: Ch., 2.57. Weybridge: Ch., 19.70. Williston: Ch., 5. Windsor: Ch., 7; S. S., 3.

Legacy.

Jericho: Hosea Spaulding, 3.

MASSACHUSETTS—\$9,073.87.

(Donations 8,348.87, Legacy 725.00.)

Abington: First Ch., 13.83. Amesbury: Main Street Ch., 6.40. Amherst: North Ch., 50; C. J. K., for Straight College, 25. Andover: South Ch., 222. Andover: C. B. B., for Lexington, Ky., 5. Ashfield: First Ch., 10. Auburndale: Ch., 242.06. Barre: Ch., 13.75. Belmont: Plymouth Ch., 9.16. Berlin: First Ch., 16. Beverly: Washington St. S. S., for Talladega College, 10. Boston: Immanuel-Walnut Ave. Ch., 92.22; H. M. G., in Old South Ch., 5; G. M. P., for Tougaloo College, 75; H. A. W., for Tougaloo College, 50. Boxford: Ch., 31.56. Bradford: First Ch., of Christ, 15. Brookfield: W. M. S., for Lexington, Ky., 1.20. Brockton: First Ch., 50. Mrs. C. A. McK., for Tougaloo College, 50. Buckland: First Ch., 28.70. Burlington: Ch., 6.38. Byfield: Ch., 8.01. Cambridge: North Ch., 63.36. L. B. S. C., 30. L. P. K., 5. Campello: South Ch., 150; S. S., 20. Canton: Evangelical Ch., 60. Carlisle: Ch., 14.85. Chelmsford Center: Central Ch., 28. Chicopee Falls: Second Ch., 23.14. Clarendon Hills: Ch., 2. Clinton: German Ch., 7.14. Clinton: E. P. S., 5. Cummington: Village Ch., 4. Dalton: Mrs. E. J. C., for Straight College, 25. Dana: Ch., 1.10. Dedham: First Ch., 60.54. Deerfield: Orthodox Ch., 16. Draught: First Ch., 5. Duxbury: Pilgrim Ch., 7. East Falmouth: Ch., 5. East Longmeadow: C. E. Soc. of First Ch., for Ryder Memorial Hospital, 5. East Pepperell: Ch., 25.41. East Taunton: Ch., 5.50. Enfield: Ch., 71.20. Essex: First Ch., C. E. Soc., for Ryder Memorial Hospital, 5. Fitchburg: Calvinistic Ch., 132.01; Rollstone Ch., 80.95. Florence: Ch., 41. Mrs. F. B. L., for Straight College, 20. Gardner: First Ch., 147. Georgetown: First Ch., 21.92. Gloucester: Trinity Ch., 175. Grafton: Evan.

Ch., 34.43. **Granville Center:** First Ch., 5. **Greenfield:** First Ch., 24.50; Second Ch., 51. **Hanover Center:** First Ch., 24.20. **Haydenville:** Ch., 23. **Haverhill:** West Ch. S. S., 11.60. **Holyoke:** First Ch., 24.04; Second Ch., 137.50; Grace Ch., 22; E. P. B., 5; C. E. P., 10; J. A. S., 100, for Tougaloo College. **Hudson:** First Ch., 15. **Hyde Park:** Ch., 140; Mrs. A. M. P., 25; Mrs. A. B. T., 50, for Tougaloo College; Bethany Ch., S. S. Class, for Tougaloo College, 5; L. S. E., 5; R. G., 5; A. L. R., 5, for Tougaloo College. **Jamaica Plain:** Central Ch., 185. **Lakeville & Taunton:** Precinct Society, 10. **Lanesboro:** Ch., 2. **Lawrence:** United Ch., 30. **Leverett:** Ch., 9.10. **Lowell:** First Ch., 351; Eliot Union Ch., 5; Pawtucket Ch., 44. **Ludlow Center:** First Ch., 12. **Lynn:** First Ch., 90.73; First S. S., for Marion, Ala., 10. **Malden:** First Church School, 49. **Manomet:** Ch., 5. **Marblehead:** First Ch., 27.15. **Marshfield:** Second Ch., 8. **Melrose:** Ch. School, 5.96. **Melrose Highlands:** Ch., 70.42. **Milford:** Ch., 77. **Millis:** Ch. of Christ, 23.50. **Mittineague:** Ch., 18.70. **New Bedford:** North Ch., 37.67; Trinitarian Ch., 85. **Newburyport:** Central Ch., 35.75. **Newton Highlands:** Ch., 37.50. **Newton:** North Ch., 19.86; Second Ch., 500. **Nobscott:** Union Ch. C. E. Soc., for Ryder Memorial Hospital, 5. **North Adams:** Ch., 75. **Northampton:** Edwards Ch., 70; Miss F. H. L., for Talladega College, 5. **North Chelmsford:** Ch., 13.75; S. S., 3.44. **North Hadley:** Second Ch., 23. **North Leominster:** Ch., 9.19. **North Orange:** S. S., 13c. **North Rochester:** Ch., 3.52. **North Wilbraham:** Grace Union Ch., 9.63. **Norwood:** First Ch., 88; Mrs. J. C. L., 25; H. M. P., 25; H. E. R., 25, for Tougaloo College. **Orange:** Central Ch., 42. **Orleans:** Ch., 7.82. **Oxford:** Ch., 21.89. **Plympton:** Ch., 5.46. **Quincy:** R. D. C., 10. **Rockport:** First Ch., 25. **Salem:** South Ch., 5.50; Tabernacle Ch., 182.45; Tabernacle Ch., by E. H. H., 10. **Saxonsville:** Ch., 8. **Shelburne:** First Ch., 63. **Somerset:** Ch., 4.22. **South Acton:** Ch., 7.30. **Southampton:** E. N. C., for Straight College, 20. **South Deerfield:** Ch., 12.50. **South Royalston:** Second Ch., 5. **Springfield:** St. John's Ch., 10; Miss M. M. A., for Tougaloo College, 20. **Stockbridge:** Ch., 15; M. E. P., for Straight College, 10. **Stoneham:** First Ch., 82.17. **Stoughton:** First Ch., 20; First Ch., Inter. & Senior Dept. S. S., 10. **Sturbridge:** First Ch., 3. **Swampscott:** First Ch., S. S., for Ballard Normal School, 12.50. **Taunton:** E. M. R., for Talladega College, 10. **Tewksbury:** L. M. Soc., bbl. goods for Kings Mountain. **Thorndike:** First Ch., 7. **Upton:** Miss M. M. A., for Kings Mountain, N. C., 15. **Ware:** First Ch., 4.50. **Webster:** First Ch., 18.50; Miss A. L. P., bbl. goods for Marion, Ala. **Wellfleet:** First Ch., 6. **Wenham:** Ch., 11. **West Boxford:** Ch., 12; S. S., 8. **Westfield:** First Ch., 72.93; Second Ch., 53.36. **Westford:** Union Ch., 22. **Westminster:** First Ch., 5.76. **West Roxbury:** Ch., 50. **West Springfield:** First Ch., 12.76. **Whitinsville:** Village Ch., 986.70. **Wilbraham:** Ch., 25. **Williamstown:** White Oaks Ch., 3.63. **Winchester:** First Ch., 123.75. **Winthrop:** Union Ch., 13.75. **Worcester:** Old South Ch., 161 Park Ch., 6.88; Plymouth Ch., 82; Union Ch., 28.88. **Worthington:** Ch., 2. "Friends" in Mass.: for Straight College, 75.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., for salaries, \$768.

Legacy

Tewksbury: Enoch Foster, 725.

RHODE ISLAND—\$496.15.

Barrington: Ch., 50.75. **Newport:** Union Ch., 14.29. **Pawtucket:** J. R. MacC., for Talladega College, 25. **Providence:** Plymouth Ch., 25; C. W. B., 25; H. M. B., 10; Mrs.

F. W. C., 15; Mrs. J. H. C., 25; R. J. MacC., 100; E. C. O., 100; H. E. T., 5; W. A. V., 15; H. W., 50; Mrs. R. C. W., 15, for Tougaloo College; C. L. S., box goods for Kings Mountain, N. C. **Riverside:** Ch., 15. **Tiverton:** Amicable Ch., 6.11.

CENTRAL DISTRICT

CONNECTICUT—\$10,187.84.

(Donations 4,687.84, Legacy 5,500.00)

Berlin: Second S. S., 25. **Bridgeport:** Black Rock C. E. Soc., for Ryder Memorial Hospital, 5; Park Street Ch., 305.40; Park Street S. S., 15. **Bristol:** Ch., bbl. goods for Talladega College. **Broad Brook:** Ch., 4. **Buckingham:** Ch., 9.50. **Central Village:** Ch., 2. **Chaplin:** Ch., 19.24. **Cornwall:** Second Ch., 64. **Coventry:** First Ch., C. E. Soc., for Gregory Inst., 10. **Danielson:** Ch., 76. **Deep River:** A. M., for Pleasant Hill, Tenn., 10. **Derby:** Second Ch., 25. **East Hartford:** First Ch., 62.19. **East Woodstock:** Ch., 20. **Ellington:** Ch., 24. **Enfield:** L. B. S., for Lexington, Ky., 5. **Essex:** First Ch., 6.50. **Falls Village:** Ch., 16. **Goodyear:** United Ch., 10. **Greenfield:** Ch., 9.50. **Greenwich:** Second Ch., 100; Second Ch., Stillson Soc., for Piedmont College, 50. **Haddam:** Ch., 20. **Hartford:** First Ch. of Christ, 25; Fourth Ch., 100; Second Ch. of Christ, 47.19; Mrs. J. K. C., for Kings Mountain, N. C., post cards; F. A. G., for Talladega College, 5; W. W. J., for Talladega College, 10. **Kensington:** C. E. Soc., for Ryder Memorial Hospital, 5. **Lebanon:** First Ch., 10. **Liberty Hill:** Ch., 4.10. **Manchester:** Second Ch., 39.19. **Meriden:** Center Ch., 55; First S. S., 12. **Middletown:** First Ch., by Miss F. M. H., 10; Mrs. M. A. H. B., for Thomasville, Ga., 25. **Milford:** First Ch., 82.70; Plymouth Ch., 6.89. **Mt. Carmel:** Ch., 29.23. **Naugatuck:** Mrs. H. B. T., for Tougaloo College, 200. **New Canaan:** Ch., 106.06. **New Haven:** Pilgrim Ch., 108.26; United Ch., 500; Westville Ch., 17.02; B. F. E., for Talladega College, 5. **Newington:** Ch., 72; S. S., for Greenwood, S. C., 17.15. **North Greenwich:** Ch., 19. **North Woodbury:** North Ch., 23.28. **North Woodstock:** Ch., 2.25. **North Stonington:** Central Ch., 26. **Norwalk:** First Ch., 26.40; First S. S., 10. **Norwich:** Miss L. S., for Gloucester School, 10. **Oakville:** Union Ch., 17.94. **Plainville:** F. T. W., for Lexington, Ky., 35. **Portland:** First Ch., 15.07. **Putnam:** Second Ch., 30.53. **Rockville:** Union Ch., 223. **Rockville:** F. T. M., for Talladega College, 100; W. M., for Talladega College, 50; Mrs. C. P., 50; Mrs. C. E. P., 10, for Tougaloo College. **Somers:** Ch., 27.36. **Southampton:** Ch., 37.35. **South Manchester:** Ch., 125; Swedish Ch., 4. **South Norwalk:** Ch., 50. **Suffield:** First Ch., 25. **Talcottville:** H. M. T., for Talladega College, 75. **R. T. B.,** for Talladega College, 25. **Thomaston:** Eagle Rock Ch. S. S., for Indian Missions, 3.75. **Unionville:** First Ch., 44. **Warren:** C. E. Soc., for Ryder Memorial Hospital, 5. **Waterbury:** Ryker Hill Ch., 14.25; Second Ch., 100; J. H. W., 15, for Tougaloo College; C. D. N., for Tougaloo College, 10; J. S. E., 50; H. S. R., 25; W. E. S., 5, for Tougaloo College. **Watertown:** First Ch., 112.68; Mrs. T. E. P., for Lexington, Ky., 10. **Waugrean:** Ch., 20. **West Cornwall:** L. M. Soc., bbl. goods for Marion, Ala. **West Hartford:** First Ch. of Christ, 257.92. **Whitneyville:** Ch., 64.21. **Williamite:** Ch., 42.63. **Windham:** First Ch., 15. **Windsor Locks:** Ch., 108.

Cong'l W. H. M. U. of Connecticut, Mrs. George Dahl, Treas. **Liberty Hill:** C. E. Soc., for Ryder Memorial Hospital, 2; W. H. M. U., of Connecticut, 331. Total \$333.

Legacy

New London: Martha S. Harris, 5,500.

NEW YORK—\$2,915.47.

Albany: First Ch., 73.54. **Aquebogue:**

Ch., 4.74. **Baiting Hollow:** Ch., 21. **Binghamton:** First Ch., 42.12. **Brooklyn:** Ch. of the Pilgrims, 30.94; Finnish Ch., 3.60; Lewis Avenue Ch., for Kindergarten at Talladega, Ala., 46.80; Rugby Ch., 5; St. Mark's Ch., 41.80; St. Mark's Ch., Bible School, 10; South Ch. S. S., 41.16 (31.16 of which for scholarship at Pleasant Hill, Tenn.) Tompkins Avenue Ch., 250; E. C. H., for Talladega College, 25; I. C. H., for Talladega College, 10; G. N., for Talladega College, 150; Mrs. B. W. G., 50; P. H. J., 5; for Talladega College; N. R. N., for Thomasville, Ga., 50. **Buffalo:** Fifth Memorial Ch., 15; Pilgrim Ch., Woman's Assoc., bbl. goods for Marion, Ala. **Burt:** J. D. L., for Talladega College, 10. **Canandaigua:** First Ch., 16.77. **Copenhagen:** L. M. S., two bbls. goods for Moorhead, Miss. **Corning:** J. L. G., 1. **Crown Point:** First Ch., 10. **East Rockaway:** Bethany Ch., 16. **Gaspert:** L. M. Soc., bbl. and box goods for Marion, Ala. **Gloversville:** C. F. K., for S. A. at Talladega College, 24. **Groton City:** Ch., box goods for Marion, Ala. **Hamilton:** Ch., 9; S. S., 5; W. M. Soc., 5. **Henrietta:** Union Ch., 14.40. **Irondequoit:** United Ch., 13. **Ithaca:** First Ch., 1.75. **Jamestown:** First Ch., 76; Pilgrim Memorial Ch., 2.96. **Java:** Ch., 3.10. **Kiantone:** Ch., 3.04. **Lebanon:** Ch., 7.92. **Little Falls:** Mrs. P. D. M., 1.20. **Moravia:** First Ch., 20. **Newburgh:** Ch., 27. **New Lebanon:** Ch., 13. **New York:** Bedford Park C. E. Soc., for Ryder Memorial Hospital, 10; Forest Avenue S. S., for Ryder Memorial Hospital, 10; Pilgrim Memorial Fund Commission, for salary, 416.66; Dr. E. C., 20; Mrs. G. E. S., 15, for Toulaloo College; M. C. M., 5; K. V. S. H., for Thomasville, Ga., 20; Miss F. L. R., 10; "A Friend," for instruments for Ryder Memorial Hospital, 100. **Norwich:** Ch., 3.17. **Old Forge:** E. E., 1. **Oriskany Falls:** Ch., 4.80. **Phoenix:** Ch., 2.96. **Richford:** C. E. Soc., for Ryder Memorial Hospital, Porto Rico, 5. **Riverhead:** First Ch., C. E. Soc., for Ryder Memorial Hospital, 10. **Rochester:** South Ch., 45; Miss S. F. L., 5. **Rockaway Beach:** First Ch., 20. **Roscoe:** Ch., 1.56. **Saratoga Springs:** Jr. C. E. Soc., box goods for Marion, Ala. **Saugerties:** Ch., 8.40. **Sherburne:** Ch., 122.88. **Susquehanna Association:** 3.51. **Syracuse:** Danforth Ch., 30.54; Good Will Ch., 38.80; Plymouth Ch., 45.76. **Smyrna:** Ch., 3.89. **Westmoreland:** Ch. and S. S., 18. **West Winfield:** Immanuel Ch., 25. **Woodhaven:** Christ Ch., 4. **Woodville:** Miss P. L. W., 6.20.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treasurer, \$747.50 (of which amount 125.00 is for specials as follows: Canandaigua, W. M. S., for scholarship Fisk University 50, and for Lincoln Normal School 30, New York City, "Friends" for Marion, Ala., 45.)

NEW JERSEY—\$786.78.

Bound Brook: Ch., 30.77. **Cedar Grove:** Union Ch., 6.23. **Chester:** First Ch., 10. **East Orange:** First Ch., 185.63; D. G. H., for Toulaloo College, 100. **Jersey City:** First Ch., 114.34. **Montclair:** First Ch., 15. **Watchung Ave. Ch.,** 22; Miss C. S. H., for Toulaloo College, 5; "Friends," for Ryder Memorial Hospital, 150. **Newark:** First Cong'l Jube Memorial Ch., 26.14. **Ocean Grove:** E. B., 5. **Park Ridge:** Ch., 2.79. **Passaic:** First Ch., 72.36. **Unionville:** First Ch., S. S., 4.52. **Woodbridge:** First Ch., 10. **Upper Montclair:** Mrs. G. W. B., for Lexington, Ky., 17; Mrs. F. B. C., for Ryder Memorial Hospital, 10.

PENNSYLVANIA—\$394.13.

Audens Reid: Ch., 11. **Braddock:** Slovak Ch., 5. **Duquesne:** Slovak Ch., 14. **Ebenburg:** Bethany South Ch., 5; First Ch., 78.16. **Edwardsville:** Welsh Ch., 86. **Glen-**

olden: Ch., 13.50. **Harford:** Ch., 2.37. **Kane:** W. H. D., 50. **Philadelphia:** Park Ch., 50; Snyder Avenue Ch., 23; "Friend," 1; "Friend," 1. **Pittsburgh:** North Side, Slavonic Ch., 5. **Schuylkill Haven:** First M. E. Ch., 2. **Slatington:** Ch., 3. **Spring Brook:** Ch., 11.10. **Taylor:** First Ch., 13.

Woman's Home Missionary Union of Pennsylvania, by Mrs. David Howells, Treas., 20.

DISTRICT OF COLUMBIA—\$335.24.

Washington: First Ch., 112.50; Mt. Pleasant Ch., 81; C. G. A., 5; P. H. A., 25; Dr. C. W. C., 10; M. C. G., 20, for Talladega College; E. H. Jr., for Talladega College, 5; W. H. R., for Talladega College, 5; H. M. W., for Talladega College, 50; T. W., for Talladega College, 10; Miss E. M., for Electric Plant, Jos. K. Brick School, 11.74. **MARYLAND—**\$12.15.

Capitol Heights: Ch., 12.15.

OHIO—\$887.33.

Cincinnati: Walnut Hills Ch., 45. **Cleveland:** Euclid Ave. Ch., for Medical Dept. at Pleasant Hill, Tenn., 100; First Ch., 16.64; Hough Avenue Ch., 20.16; I. B. Club, for Marion, Ala., 3; Mr. and Mrs. C. P. B., for Toulaloo College, 10; Dr. W. B. C., for Toulaloo College, 25; G. H. H., for Thomasville, Ga., 50; D. R. H., Jr., for Toulaloo College, 50; Rev. J. S. J., for Talladega College, 1. **Lorain:** First Ch., 84.90. **Madison:** Y. P. S. C. E., for Ryder Memorial Hospital, 10. **Mansfield:** Mayflower Ch., 5.98. **North Olmsted:** Ch., 7.45; Ch., for Lexington, Ky., 55; S. S., for Lexington, Ky., 5; Mrs. S. C. B., for bed at Ryder Memorial Hospital, 10. **Oberlin:** D. C. C., for Talladega College, 10; Prof. K. F. F., for Talladega College, 10; Prof. W. F. H., for Toulaloo College, 10; M. M., for Talladega College, 10; S. R. W., for Talladega College, 25. **Painesville:** G. C. Von B., for Toulaloo College, 25. **Sandusky:** J. B. S. Jr., for Talladega College, 5; A. B. W., for Talladega College, 5. **Toledo:** First S. S., for salary at Capahosie, Va., 100; First Ch., three boxes goods for Talladega College; Second Ch., 4; J. A. B., for Talladega College, 10. **Wauseon:** First Ch., 39. **Willoughby:** F. L. P., 10.

Through Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treas., \$125.20.

INDIANA—\$19.94.

Angola: First Ch., 5. **Indianapolis:** R. L. B., for Talladega College, 10. **Shipshewana:** Ch., 4.94.

MICHIGAN—\$625.53.

Allegan: S. S., for Lexington, Ky., 4. **Calumet:** S. S., for Talladega College, 56.25. **Detroit:** First Ch., Friendship Circle, for furnishing room at Ryder Memorial Hospital, 100; North Woodward Avenue, S. S. Class, for Pleasant Hill, Tenn., 25; W. G. C., for Toulaloo College, 25; E. J., for Kings Mountain, 2; Dr. A. L. T., for Toulaloo College, 25; D. C. W., for Talladega College, 25. **Frankfort:** First Ch., 10. **Grand Blanc:** First Ch., 10. **Grand Rapids:** J. B. M., for Talladega College, 25; A. O., for Talladega College, 25; Mrs. C. B. W., for Talladega College, 25. **Lansing:** Mayflower Ch., 8, and box goods for Talladega College. **Lawrence:** Mrs. F., bbl. goods for Marion, Ala. **Muskegon:** Mrs. A. W. W., for Toulaloo College, 5.

Through Michigan Congregational Conference, by L. P. Haight, Treas., \$152.15.

Woman's Home Missionary Union of Michigan, by Miss Marcia V. Hall, Treas., 103.13.

WESTERN DISTRICT

ILLINOIS—\$3,376.90.

(Donations 3,156.90, Legacy 220.00)

Aurora: New England Ch., 26.25. **Bloomington:** B. R. G., for Straight College, 25. **Champaign:** First Ch., 4.40. **Chicago:** Central Park Ch., 17; Christ German Ch., 5; Mont Clare Ch., 8; Rogers Park Ch., 35; Rogers Park, First S. S., 20; St. Paul Ch., 11; University Ch., (by an individual), 5; Washington Park Ch., 20. **Danville:** First Ch., 11. **Des Plaines:** First Ch., 36. **Dover:** Ch., 31.29. **Galesburg:** East Main St. Ch., 27. **Geneva:** Ch., 8.62. **Godfrey:** Melville Ch., 2.50. **Kewanee:** First Ch., 15.60. **Lakeville:** W. M. Soc., bbl. goods for Moorhead, Miss. **Lombard:** First Ch., 19.11. **Maywood:** Ch., 10. **Paxton:** Ch., 5.80; Mrs. J. B. S., box goods for Marion, Ala. **Payson:** Ch., 20.69; Fall Creek Ch., 25; "A Friend," 500. **Pecatonica:** Ch., 6. **Peoria:** First Ch., 215; "A Friend," in First Ch., 106. **Plymouth:** Whiteflock Ch., 5; S. S., 60c. **Quincy:** First Union Cong'l Church, 1,620.00. **Rockford:** Second Ch., 3. **Seatonville:** First S. S., 1.84. **Shabbona:** Ch., 10.81. **Sheffield:** W. M. S., box goods for Moorhead, Miss. **Tonica:** Mrs. F. V. L., pictures, for Kings Mountain, N. C. **Toulon:** First Ch., 52. **Waukegan:** First Ch., 8; W. M. Soc., box goods for Moorhead, Miss. **Wheaton:** College Ch., two bbls. goods for Marion, Ala. **Wilmette:** L. M. Soc., bbl. goods for Marion, Ala. **Winnetka:** Ch., 80.99. **Wyoming:** Ch., 19.30; S. S., 60c. **Yorkville:** Ch., 4.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treas., \$134.50. **Legacy**

Earlville: Jacob A. Dupee, 470, (reserve Legacy 250), 220.

IOWA—\$335.84.

Des Moines: M. E. W., for Talladega College, 5. **Dubuque:** First Ch., C. E. Soc., for Ryder Memorial Hospital, 5. **Dunlap:** W. M. U., box and bbl. goods for Talladega College. **Harlan:** Ch., for Talladega College, 10.

Through Congregational Conference of Iowa, by S. J. Pooley, Treas., \$209.99.

Woman's Home Missionary Union of Iowa, through the Congregational conference, \$105.85.

WISCONSIN—\$537.57.

Antigo: Ch., 2.50. **Brodhead:** Miss A. A. W., 30. **Delavan:** Ch., 22. **Evansville:** Jr. C. E. Soc., 1. **Green Bay:** Ch., 60. **Green Lake:** Ch., 4. **Hartford:** J. P. D., for Talladega College, 25. **La Crosse:** First Ch., 35. **Madison:** First Ch., 57.25; Mrs. E. E. D., 1. **Milwaukee:** Grand Avenue Ch., 50. **Orange:** Ch., 3. **Rhineland:** Ch., 8.50. **Ripon:** First Ch., 30. **Roberts:** Ch., 25. **Rochester:** Ch., 4.75. **Watertown:** First Ch., 14. **Whitewater:** L. M. Soc., bbl. goods for Moorhead, Miss.

Through Wisconsin Congregational Conference, by L. L. Olds, Treas., \$64.87.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas., 99.70.

MINNESOTA—\$297.93.

Minneapolis: Rev. and Mrs. J. E. P., for Kings Mountain, 10. **St. Paul:** W. M. S., bbl. goods for Moorhead, Miss.

Through the Congregational Conference of Minnesota, by J. M. McBride, Treas., 183.30.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., 104.63.

MISSOURI—\$106.75.

Kansas City: Ivanhoe Park Ch., 10; Hon. H. M. B., for Tougaloo College, 25; O. J. H., for Talladega College, 25.

Lebanon: First Ch., 10.50. **St. Joseph:** First Ch., 15.75. **Webster Groves:** First Ch., 20.50.

KANSAS—\$142.85.

Garden City: Union Ch., 18. **Haven:** Ch., 16. **Kansas City:** Welborn Ch., 17. **Lawrence:** Plymouth Ch., 30.75. **Mucotah:** Ch., 7.75. **Newton:** First Ch., 11. **Overbrook:** S. S., 4.35. **Partridge:** Ch., 28. **Wakefield:** Ch., 10.

NEBRASKA—\$404.29.

Albion: Ch., 23.50. **Ashland:** Ch., 28.80. **Aurora:** First Ch., 21.50. **Bloomfield:** Ch., 7.20. **Campbell:** Ch., 11. **Columbus:** Ch., 32.85. **Camp Creek:** Ch., 6.75. **David City:** Ch., 27. **Exeter:** First Ch., 14.50. **Grand Island:** Ch., 47.40; German Ch., 10. **Halham:** German Ch., 10. **Indianola:** Ch., 9.50. **Lincoln:** The Vine Ch., 35.94; Zion German Ch., 10. **McCook:** First Ch., 20. **Neligh:** Ch., 23.45. **Olive Branch:** German Ch., 14. **Ravenna:** Ch., 9.05. **Springview:** Ch., 1.50. **Stockville:** Ch., 6. **Weeping Water:** Ch., 31.75. **York:** German Ch., 2.60.

NORTH DAKOTA—\$107.89.

Stady: S. S., 1.56.

Woman's Home Missionary Union of North Dakota, by Mrs. M. M. White, Treas., 33.58.

The Congregational Conference of North Dakota, by Rev. E. H. Stickney, D. D., 72.75.

SOUTH DAKOTA—\$128.90.

Armour: Ch., 11. **Bowdle:** Ch., 10. **Brentford:** Ch., 6. **Canova:** Ch., 4. **Gregory:** Ch., 4.70. **Grindstone:** Ch., 1.68. **Houghton:** Ch., 1.40. **Huron:** Ch., 14.70. **Java:** Ch., 5. **Newell:** Ch., 4. **Parkston:** German Parishes, 10. **Rapid City:** Ch., 20. **Ree Heights:** Ch., 15. **Sioux Falls:** Ch., 10. **Watertown:** Ch., 11.42.

COLORADO—\$148.80.

Berthoud: First German Ch., 6. **Brush:** German Ch., 15. **Denver:** City Park Ch., 7; Fourth Ave. Ch., 7.70. **Greeley:** Ch., 19.25; First German Ch., 25. **Longmont:** Ch., 45.50. **Pueblo:** Pilgrim S. S., 2.50. **Silverton:** Ch., 85c. **Steamboat Springs:** S. S., for scholarship, Santee, Neb., 20.

OKLAHOMA—\$6.00.

Douglas: Miss J. G. O., 6.

WYOMING—\$5.92.

Douglas: Ch., 5.92.

NEW MEXICO—\$9.22.

Hurley: Union Ch., 6.22. **San Mateo & Ranchos de Atrisco:** Ch., 3.

PACIFIC DISTRICT

CALIFORNIA—(Northern) \$325.56.

Alturas: Ch., 5.40. **Berkeley:** First, 43.20. **Campbell:** 35.20. **Fresno:** Krewz, 46.97. **Lodi:** Ebenezer, 5.40. **Loomis:** Special, for building, 22. **Martinez:** 2.31. **Mill Valley:** Ch., 2.16; S. S., 1.05. **Oakland:** First Ch., 120; Plymouth, 3.24. **Rio Vista:** 32c. **San Francisco:** Ocean View, 4.54; Sunset, 50c. **Sanger:** 28. **Tipton:** 27c. **Upland:** O. V. R., 5.

CALIFORNIA—(Southern) \$844.04.

Chula Vista: 12.97. **Claremont:** 49.61. **Long Beach:** 68.40. **La Mesa:** Central Ch., W. M. Soc., 10. **Los Angeles:** Berean, 4.32; Bethany, 2.68; Colegrove, 3.84; East, 99c; First, 162.62; Olivet, 2.40; Park, 12. **Mentone:** 1.20. **Monrovia:** Friends in Cong'l Ch., 1.25. **Norwalk:** 1.20. **Oil Center:** 14. **Pasadena:** First, 112.50; Lake Ave., 12; Pilgrim, 6.70. **Pomona:** 21.72. **Ramona:** 3. **Redlands:** 24; J. S. E., for Straight College, 10. **Redondo Beach:** 3.60. **Rio Bravo:** 2.19. **Rosedale:** 1.76. **San Diego:** First, 99.03; Mission Hills, Inter. C. E. Soc., for Straight College, 11. **San Jacinto:** 26c. **Santa Ana:** 60. **Santa**

Barbara: 14.35. **Saticoy:** 3.34. **Seeley:** 84c. **Sherman:** 6. **Venice:** 7.20. **Villa Park:** 8.79. **Whittier:** 25.

Through the Woman's Home Missionary Union of Southern California: 63.28. **OREGON—\$56.80.**

Eugene: 42. **Ingle Chapel:** 11. **St. Helen's:** 3.80.

WASHINGTON—\$32.90.

Colfax: 2. **Eagle Harbor:** 2. **Dryden:** 1. **Quillayute:** 1. **Ritzville:** First English, 3.75. **Seattle:** Alki, 1.15; Fairmount, 2.50. **Spokane:** Plymouth, 2. **Tacoma:** Flymouth, 12.50. **Washougal:** 5. **UTAH—\$4.50.**

Salt Lake City: Phillips S. S., 4.50.

ARIZONA—\$9.16.

Phoenix: Ch., 1.06; S. S., 90c. **Tombstone:** First Ch., 7.20.

THE SOUTH, &c.

VIRGINIA—\$13.43.

Herdon: Ch., 9.18. **Portsmouth:** Ch., 4.25.

WEST VIRGINIA—\$39.40.

Nitro: Liberty Hill Ch., Philathea S. S. Class, 13.

Through Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treas., 26.40.

NORTH CAROLINA—\$11.75.

Kings Mountain: S. W. S., for Talladega College, 5. **Rockingham:** Lewisville Ch., 3.25. **Sedalia:** Bethany Ch., 3.50.

TENNESSEE—\$126.79.

Chattanooga: "Friends," for Pleasant Hill, 8. **East Lake:** Union S. S., 1.27. **Memphis:** First Ch., 9.28; Second Ch., 8; Second S. S., 24c. **Nashville:** Union Ch. of Fisk University, 100.

GEORGIA—\$25.00.

Atlanta: First Ch., 25.

ALABAMA—\$180.20.

Anniston: First Ch. S. S. and C. E. Soc., 5; Rev. J. B., for Talladega College, 7. **Athens:** Trinity Ch., 3.90. **Birmingham:**

First Ch., 1.50; J. W. G., 10; J. H. H., 1, for Talladega College. **Florence:** Mrs. C. C., 50; N. C. E., 50; Miss C. B. W., 31.80, for Florence, Ala. **Meridian:** S. A. R., for Talladega College, 5. **Talladega:** Dr. & Mrs. W. H. B., 5; Dr. C. S. S., 10, for Talladega College.

MISSISSIPPI—\$104.88.

Clarksdale: G. W. G., 2.50; S. P. H., 25; H. W., 10, for Straight College. **Jackson:** First Ch., 4.38. **Meridian:** First Ch., 13. **Moorhead:** Miss F. A. G., for Girls' Industrial School, 50.

LOUISIANA—\$60.00.

Natchez: L. E. J., for Straight College, 50. **Jennings:** First Ch., 10.

TEXAS—\$18.21.

Austin: Tillotson Teachers, for Table Silver, 9.21; I. H., 5; Miss B., 2, for Tillotson College. **San Antonio:** Ch., 2.

FLORIDA—\$161.01.

Cocoanut Grove: Union Ch., 15. **Daytona:** First Ch., 80.49. **West Tampa:** Union Ch., 2.64.

Woman's Home Missionary Union of Florida, by Mrs. C. E. Enlow, Treas., 62.88.

FOREIGN—\$1.08.

PRAGUE—Czechoslovakia: Ch., 1.08.

Summary of Receipts for December, 1919.

Donations	\$28,521.55
Legacies	6,448.00

Total	\$34,969.55
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Summary of Receipts Three Months

From Oct. 1 to December 31, 1919

Donations	\$62,699.31
Legacies	24,513.88

Total	\$87,213.19
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Endowment Fund

New York, N. Y., Estate of Henry W. Hubbard—Henry W. Hubbard Endowment, additional \$948.00